HILDEGARD'S HEALING PLANTS

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MEDIEVAL CLASSIC

PHYSICA

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"Saint, mystic, healer, visionary, fighter, Hildegard von Bingen stands as one of the great figures in the history of women in medicine. She wrote profusely on a wide variety of subjects, more than any other woman of her time . . . and was renowned and respected for her healing work and her original theories of medicine."
—ELISABETH BROOKE, in *Women Healers*

Hildegard's Healing Plants is a completely new translation of the "Plant" section of *Physica,* Hildegard's classic twelfth-century work on health and healing. Hildegard writes on 230 plants and grains—most of which are still grown in home gardens and sold at local health food stores.

Hildegard's understanding of the balancing of hot and cold "humors" reflects a strong affinity with Asian medical approaches, now in the mainstream. Anyone interested in natural healing will be intrigued by the deep practical sense behind her theories, grounded in the natural world, many of which prove effective today. As Hildegard says, "At the time of man's creation from the earth . . . the earth sprouted greenness in accordance with

(CONTINUED ON BACK FLAP)

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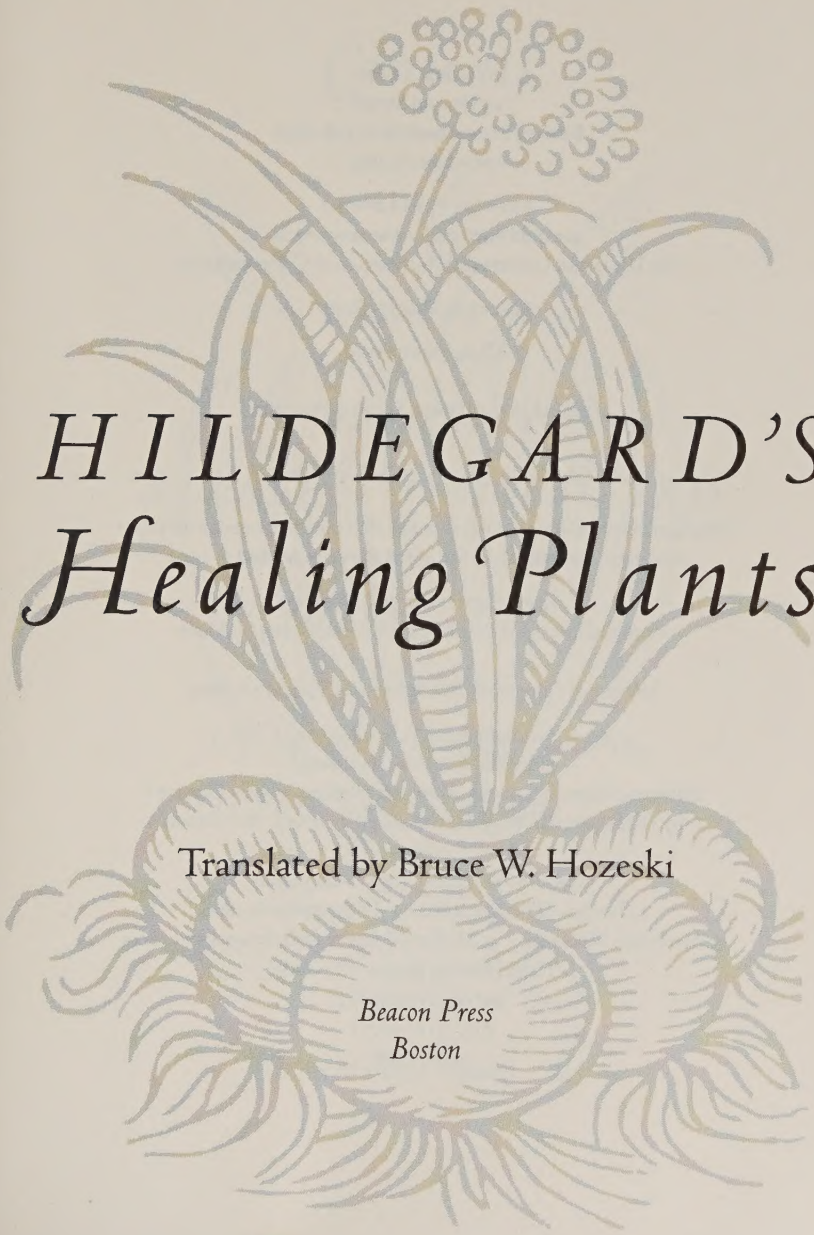

HILDEGARD'S *Healing Plants*

Translated by Bruce W. Hozeski

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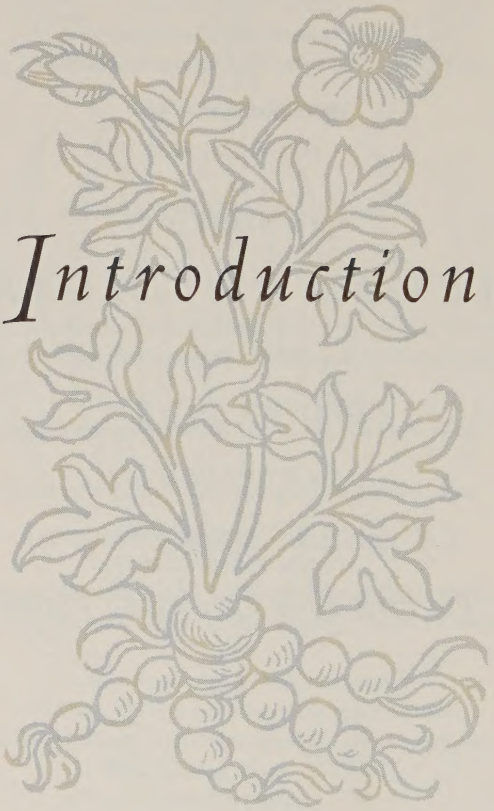


Introduction

HILDEGARD VON BINGEN, the first major German mystic, wrote profusely as a prophet, a poet, a dramatist, a musician, a physician, and a political moralist. She was an extraordinary woman who exerted a tremendous influence—both temporal and spiritual—on her time.

Hildegard was born in 1098 in Bockelheim, the diocese of Mainz, on the Nahe river. Her father, Hildebert, was a knight in the service of Meginhard, the count of Spanheim. At the age of six, the child began to have the religious visions that were to continue the rest of her life. Two years later, she was entrusted to the care of Jutta, sister of Count Meginhard. The two lived in a small cottage adjoining the church of the abbey founded by Saint Disibode at Disiboden-

berg. A sickly child, Hildegard nevertheless continued her education under Jutta, learning to read and sing Latin. At the age of fifteen, she was clothed in the habit of a nun in the hermitage of Jutta, which, by this time, had attracted enough followers to become a community, following the Rule of Saint Benedict. When Jutta died in 1136, Hildegard, at the age of thirty-eight, became the abbess of the community.

As her visions continued, word of them spread to her confessor, the monk Godfrey, and to Godfrey's abbot, Conon. Conon brought them in turn to the attention of the archbishop of Mainz, who examined her visions with his theologians and ruled that they were divinely inspired and that Hildegard should begin recording them in writing. In the year 1141, she began work on her principal work, *Scivias* (*May You Know*, or *Know the Ways*), written between 1141 and 1151. In 1147, when Pope Eugenius III came to the area, the archbishop of Mainz brought Hildegard's visions to him. The pope appointed a commission to examine them, received a favorable report from the commission, and authorized her to write whatever the Holy Spirit inspired her to write. This fame caused Hildegard's community at Disibodenberg to grow so that it became necessary for her to transfer her convent to Rupertsberg, near Bingen—a development resented by the monks of Saint Disibode, whose importance depended somewhat on the growing reputation of Hildegard. At some time between 1147 and 1150, however, Hildegard and her commu-

nity were ensconced in a dilapidated church and unfinished buildings near Bingen. Hildegard saw to the building of a large and convenient convent that continued to attract increasing numbers. She lived at Bingen, except during her extensive travels in western Europe, accomplished most of her writing there, and continued as abbess until her death on 17 September 1179. She was buried in her convent church, where her relics remained until 1632, when the convent was destroyed by the Swedes and her relics moved to Eibingen.

A woman of an extraordinarily energetic and independent mind, Hildegard wrote voluminously. *Scivias* is the first of Hildegard's three mystical works, and develops her views on the universe, on the theory of macrocosm and microcosm, the structure of humans, birth, death, and the nature of the soul. They also treat the relations between God and humans in creation, the Redemption, and the Church. The last of the twenty-six visions of *Scivias* contains *Ordo Virtutum*, which is the earliest liturgical-morality play yet to be discovered.

Liber Vitae Meritorum (*The Book of the Rewards of Life*), written between 1158 and 1163, is a study of the weaknesses that separate us from God, and is one of the most subtle, psychologically fascinating, and intense works ever written on the relationship of the various sins to their corresponding virtues.

Liber Divinorum Operum Simplicis Hominis (*The Book of the Divine Works of a Simple Man*), the third of Hildegard's mystical books, which was written between 1163 and 1173, concerns

itself with the unity of creation. Hildegard herself does not use the terms macrocosm and microcosm, but she succeeds in synthesizing into one great whole her theological beliefs along with her knowledge of the elements of the universe and the structures within the human body. This work is often considered as the epitome of the science of her time.

Finally, Hildegard's visionary writing on medicine and natural science—a portion of which is given in *Hildegard's Healing Plants*—falls between *Scivias* and *Liber Vitae Meritorum*. But Hildegard's visionary writing on medicine and natural science is, in a sense, a summary of *Liber Divinorum Operum Simplicis Hominis*, where she elaborates on the medical and cosmic interrelationship of humanity and the world in much greater detail.

Between 1151 and 1158, Hildegard wrote her medical work, *Subtilitatum Diversarum Naturarum Creaturarum* (*Of the Simplicities of Various Natural Creatures*). The original of this work has yet to be found, but the following parts of it survive: *Liber Simplicis Medicinae*, or *Physica* (*The Book of Simple Medicine* or *Medicine*) and *Liber Compositae Medicinae* or *Causae et Curae* (*The Book of Compound Medicine* or *Causes and Cures*). *Causae et Curae* is wonderfully preserved in a thirteenth-century manuscript first discovered by Carl Jensen in 1859 in the Royal Library in Copenhagen. *Physica*, the first section of which is on plants and is translated in this book, is preserved in five manuscripts and three fragments: two manuscripts written in the thirteenth century—one in Wolfenbuttel and the

other in Florence; one manuscript written in the late fourteenth or early fifteenth century in Rome; two manuscripts written in the fifteenth century—one in Paris and the other in Brussels; and three fragments—the Bern, Freiburg, and Augsberg fragments. A comparison of the various manuscripts shows that the integrity of the text has been carefully preserved. *Physica* also survives in an early printed copy published by J. Scott in Strasbourg in 1533, which was the basis for J. P. Migne's Latin text of *Physica* in *S. Hildegardis Abbatissae Opera Omnia* (Patrologiae Cursus Completus, Series Latina, Vol. 197, Paris: 1882). Migne's Latin text was used for this English translation of the section on "Plants" in Hildegard's *Physica*.

The complete *Physica* contains nine books: Plants, Elements, Trees, Stones, Fish, Birds, Animals, Reptiles, and Metals. The first book contains two-hundred-thirty sections on medicinal uses of plants. This comprehensiveness suggests that Hildegard took particular interest in healing plants and was indeed practicing medicine. But in reading Hildegard's uses of plants, one cannot decide with certainty whether she is relying on her own experience, traditional lore, or written authorities, although she does not seem to depend much on either Pliny or Isidore. On the other hand, the plants she uses are generally those which could be collected from the woods and fields or grown in the convent garden. More exotic ingredients, like ginger, pepper, incense, and sugar no doubt had to be purchased.

Hildegard makes little attempt to describe the plants for

purposes of identification, and she assumes, rather than spells out, the medical and physiological theories behind the uses of the plants. She does, however, follow the traditional view of created things consisting of mixtures of four elements—hot, cold, wet, dry—in which one or two qualities predominate. She combines the elements with a theological notion ultimately derived from Genesis according to which everything on earth was put there for the use of humans. Since the balance of the elements and their corresponding humors determined good or bad health in people, it was important to know the elemental qualities of plants. People could then determine their effect on the persons who ate or used them, according to whether they were in or out of humor—that is, in a balanced or unbalanced state.

The most important fact Hildegard gives about the plants is whether they are hot or cold, the oppositional qualities which assume the most significance for medical purposes. After conveying this information Hildegard usually indicates what medicinal purposes the plant in question serves. Sometimes this follows fairly obviously from its qualities; at other times the connections are more tenuous.

The remaining eight books of *Physica*, dealing with the rest of creation, probably arose from a characteristically medieval desire for completeness.

For the nuns of her own convent, Hildegard wrote hymns and canticles—both words and music. Between 1151 and 1158

she collected her songs into a cycle entitled *Symphonia Armonie Celestium Revelationum* (*The Harmonious Symphony of Heavenly Revelations*). Approximately seventy sequences and hymns, antiphons, and responsories are found in the cycle and were written for a wide range of liturgical celebrations, from important church feasts to those of lesser-known saints. Hildegard also wrote fifty allegorical homilies, two hagiographies, and, for her own diversion, she originated a language of her own, *Lingua Ignota*, composed of 900 words and an alphabet of twenty-three letters.

Hildegard's correspondence was voluminous, and includes letters to popes, cardinals, bishops, abbots, kings and emperors, monks and nuns, and men and women of varied levels of society both in Germany and abroad. Her letters unfold important political and ecclesiastical information concerning the history of her time. Saint Bernard, with whom Hildegard corresponded, urged her to use her influence to stir up enthusiasm for a religious crusade. Over the years she did just that, writing to four popes, Eugenius III, Anastasius IV, Adrian IV, and Alexander III, and with two emperors, Conrad III and his son and successor, Frederick Barbarossa. She wrote as well to England to Henry II and his queen, Eleanor, urging Henry to eschew the flattery of his courtiers and Eleanor to beware of unrest and inconstancy. In a letter to the Greek emperor and his empress Irene, she wished them the blessings of a child. When Philip, count of Flanders, wrote for Hildegard's advice

before beginning his crusade, she responded, telling him to be just, but to suppress with an iron hand those who did not believe and who threatened to destroy the faith.

Hildegard was in constant correspondence with the archbishop of Mainz, in whose seat Bingen resided. She also had extensive communication with various bishops and clergy. Twenty-five abbesses of various convents corresponded with her, and most of her letters to them are more personal, whereas the majority of her other letters are more mystical treatises, prophecies, sermons, and very strong exhortations concerning various corruptions. Hildegard's clear intelligence foresaw that the abuse in the political situation, the corrupt government of the episcopal electors and the princely abbots, was exasperating to the Germans and that the volatile situation would ultimately burst into flames in some event such as the eventual Reformation or the Thirty Years' War.

A Note on the Translation

In *Physica* Hildegard uses Middle High German colloquial terms to name the plants. (I have given her Middle High German for each plant name.) These terms are not easily found in available dictionaries. Further, the names of herbs change from place to place and time to time. The identical name may not be the same herb bearing its name today. (So, of course, *Hildegard's Healing Plants* is not meant for application to any individual illness or health problem.) Another difficulty is that Hildegard will use the same word to describe different illnesses. For example, she uses *gicht* to cover a variety of ailments including gout, arthritis, rheumatism, lumbago, and sciatica. Since she is not always clear which specific ailment she means, I have consistently translated *gicht* as gout. Similarly, Hildegard uses the Latin word *viriditas*, which literally means "greenness" and symbolically means growth or the principle of life. According to Hildegard and other thinkers of her time, life from God was transmitted into the plants, animals, and precious gems. People in turn ate the plants and animals and acquired some of the gems, thereby obtaining *viriditas.* People then gave out *viriditas* through the virtues, hence their importance in the chain of being. I have translated *viriditas* as "greenness." Finally, while this is an accurate translation of Migne's Latin text, it is not a literal translation. I have, however, tried to capture Hildegard's style while making the translation readable.

THE BOOK OF

BLESSED HILDEGARD

BEGINS,

PHYSICA,

SUBTITLED:

Of Various Natural Creatures,
The First Book Concerning Plants

Preface

AT THE TIME OF MAN'S CREATION from the earth, all the elements were subject to him. Because they knew that he was alive, they worked with him in all his actions, and he worked with them. And the earth sprouted greenness in accordance with the race, nature, customs, and ways of humans. For the earth has many useful herbs that reach out to people's spiritual needs, and yet they are distinct from people. In addition, the earth has useless herbs that reflect the useless and diabolical ways of humans. Certain herbs are nourishing, and a person is willing to eat them. They are light and do not weigh the person down. These are assimilated into his or her flesh. The sap of fruit-bearing trees, newly en-

gendered and flowing, can be compared to a person's blood. However, unfruitful branches that do not grow and branches that are not trees but still have leaves are useless to eat. In fact, if a person eats them, they may harm the person. This is similar to the decay within the person. Indeed, what is inside the trees and branches, out of which rope is made, is assimilated into the blood vessels. The stones of the earth are comparable to a person's bones. The moistness of the stones is comparable to the marrow of the bones because when a stone is moist, it is also warm. But stones that are covered by the earth are assimilated into the fingernails and toenails. Certain herbs grow in the air. These are light and rich of nature for the digestion so that they make one who has eaten them healthy. These are assimilated into a person's hair, since it is rich and of the air too. Certain other herbs are of the wind; they spring from the wind. These are also dry and heavy of nature for the digestion so that they make one who has eaten them harsh. These are comparable to and assimilated into a person's sweat. The juice, however, of useless herbs, which should not be eaten, is poisonous. These are deadly to a person's food and are comparable to a person's waste.

The earth also has sweat and moisture and juice. The sweat of the earth brings forth useless herbs whereas its moisture brings forth useful herbs that can be eaten and are good for other uses by a person. The juice of the earth, however, produces its grapevines and germinating trees. The herbs that are sown by a person's labor germinate little by little and spring

forth. These are like a domestic animal that a person nourishes in his or her house with anxiety. Since these herbs are plowed in and grown by a person, the bitterness and harshness of their juices damages considerably the quality of their nourishment so that they are not as good and useful in food and drink. The herbs, however, that spring from the seed that has fallen during a person's labor suddenly and unexpectedly rise up like a wild beast. A person should not eat these because one who is nourished by drinking and eating and growing moderately is not nourished by these herbs. Nevertheless, certain of these herbs can curb the noxious and unhealthy moistures in people with the art of healing.

Every herb, however, is either warm or cold. They spring up this way. The warmth of herbs signifies the soul and the cold of herbs signifies the body. Herbs flourish according to their type when they overflow either with warmth or cold. For if herbs are all warm, no coldness can do anything contrary to their usefulness. If, however, they are all cold and not warm in any way, they might be useless, since warm things resist the cold and cold things resist the warm. Certain herbs have the virtue of very strong aromas, others the harshness of the most pungent aromas. They can curb many evils, since evil spirits do not like them. But there are also certain herbs that hold the foam of the elements. People who try to seek their own fortunes are deceived by these. The devil loves these herbs and mingles with them.

I. Wheat

Wheat [*triticum*] is warm and full of kernels so that there is nothing lacking in it. And when good flour is made from wheat, then the bread made from the same flour is good for both the healthy and the sick; it provides for good flesh and good blood in humans. But whoever separates the chaff, which is like grist, from the marrow and makes flour from it and then in turn makes bread, that bread is weaker and more lacking than if the bread had been made from good flour. For the chaff that has been separated from the marrow wastes so much of the wheat's strength, and it produces more weakness in humans and thus lowers them down more than does bread made from good wheat flour. However, whoever bakes with wheat without the whole grains and without it being ground with a millstone bakes as if it were with another food. Such wheat can hardly be digested. This provides neither good flesh nor good blood in people but rather much weakness. As a result, this person is not strong and has every infirmity, although a healthy person will be able to overcome having eaten this. But nevertheless, if a person has an empty mind and is thus worn down into madness from this and is therefore restrained, let the person take whole grains of wheat and cook them in water; then remove the whole grains washed in the water, place the warm grains around the head and tie a piece of cloth around the head. And that person's mind will thus be replenished by that juice and will receive strength and sanity. Do this contin-

uously until the person is returned to his or her right mind. Also, whoever suffers back pain or pain in the loin, cook the grains of wheat in water and then place the cooked grains on that place where there is pain, and the warmth of the wheat will rid the strength of that person from the disease.

If, however, a dog bites a person, let them make a paste of the same flour prepared with egg white and put it on the dog bite for three days and as many nights so that it may draw out the poison. The bite of a dog is more poisonous than that of other animals because of its breadth. Afterward, remove the paste and crush yarrow with egg white and put it on the same bite for two or three days. Afterward, remove it and then heal it with salves, just as some other wound would be treated.

II. Rye

Rye [*siligo*] is warm, but nevertheless colder than wheat. And it has many strengths. However, bread made from it is good for healthy people and makes them strong. And for those who have fat bodies, it is good for them since it makes their bodies diminish while nevertheless making them strong. But for those who have a cold stomach and who have many infirmities from this, it is more contrary since it does not have the strength to overcome their weakness for digestion. It therefore produces more illness in them because they are not able to digest it with strength.

However, let a person who has lumps in the body, of what-

Rye

is warm, but nevertheless

colder than wheat. And it has

many strengths.

ever origin they may be, having baked rye bread in a fire or having taken it warm from the oven and broken off a piece, place it on the lumps. The warmth of its strengths consumes those lumps and makes them disappear. And let the person continue to do this until they disappear. And if a person has a scab on his or her head, let them reduce the crust of wheat bread into crumbs. And let the person sprinkle the crumbs there because it will remove this malady. After three days, let the person rub olive oil on the same place because it is warm and heals it. Let the person continue to do this until it is healed. And if crabs, tiny slimy larvae, eat the flesh, let a warm

bread crumb be placed upon the spot. This should be done often and the crabs will be destroyed by the heat of the crumbs.

III. Oats

Warm oats [*avena*] have a sharp taste and strong smell. They are both rich and healthy nourishment for healthy people; they provide a rich mind and a pure and clear intellect; and they provide good color and healthy flesh. And oats are good for those who are somewhat and moderately ill. It does not hurt them, whether eaten in bread or in cereal. It is not, however, suitable for eating by those who are very ill and cold because oats always seek warmth. If such a person will have eaten oats either in bread or in cereal, they will coagulate in the belly and might produce a biting mucus. It might not give the person strength since they are cold. But let whoever is worn out with paralysis and as a result has a split mind and empty thoughts, so that the person is somewhat insane, be in a sweat bath when the wheat in the hot water in which it has been cooked is poured over the hot stones. Let them do this often; they will return to themselves and regain sanity.

IV. Barley

Barley [*hordeum*] is cold, so that it is colder and weaker than the previously mentioned grains. If it is eaten either in bread or in

cereal, it harms both the healthy and the sick because it does not have the same strengths as certain other types of grains. But let the sick who are already weak in their whole body boil barley vigorously in water. And let them pour that water into a tub and then be placed in the tub. Let them do this often until they are healthy. They will heal the flesh of their body and will return them to health. And let whoever is so seriously ill that they are not able to eat bread, take barley and oats in equal parts, add a little fennel, and cook these in water. Afterwards, let this person strain this liquid through a piece of cloth and then drink it as juice in the same proportion as if they had eaten bread. Let them do this until they have recovered. But let whoever has hard and rough skin on his or her face, which is led easily into roughness by the wind, cook barley in water. Then let that person wash his or her face softly with that water strained through a piece of cloth and cooled moderately. The person's skin will be smooth and soft, and will have a fine color. And if a person's head is weak, let them wash it often with this water and it will become healthy.

V. Spelt

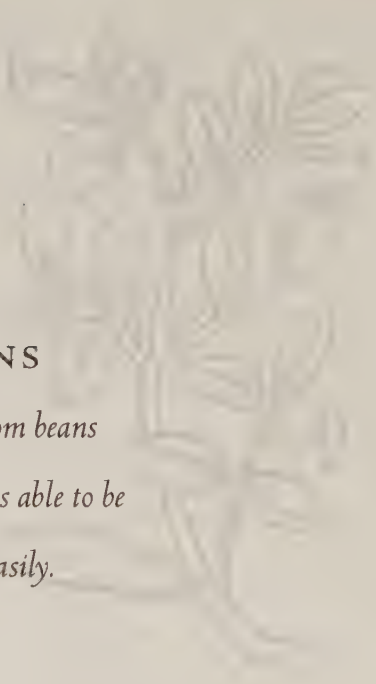
Spelt [*spelta*] is the best grain: it is hot and rich and strong. It is sweeter than other grains. Eating it makes steadfast flesh and prepares strong blood. It makes a bright mind and brings joy to a person's mind. However it may be eaten, whether in bread or

in other foods, it is good and sweet. If anyone is so sick that the person cannot eat because of an illness, take whole grains of spelt, cook them in water, add animal fat or the yolk of an egg so that they might be eaten more freely because of their better taste, and give this to the sick person to eat; it heals the person inwardly, just as a good and healthy ointment.

VI. Peas

Peas [*pisa*] are cold and somewhat phlegmatic. They depress the lungs somewhat. But nevertheless they are good for a person who is of a warm nature to eat. They make that person courageous. However, they are not good for the person who is of a cold nature and who is ill because eating them produces much mucus.

Peas are also harmful to all illnesses, and they do not have any strengths in them to expel illnesses. But yet let the person who suffers pain from excessive phlegm in the front of the head crush white peas by chewing them with his or her teeth, blend this with the purest honey, and then apply this to the temples; cover with a piece of cloth. Let the person do this until they feel better. But let also a person who has an illness in more interior organs swallow the warm juice of peas often, and they will get better.



Beans

The flour from beans
is smooth and is able to be
digested easily.

VII. Beans

Broad beans [*faba*] are warm and are good for healthy and strong people to eat; they are even better than peas. For if sick people eat broad beans, it does not harm them much because they do not produce as much bile and mucus as peas make. For the flour from broad beans is good and is useful both to sick

and healthy people because it is smooth and is able to be digested easily. But let whoever suffers pain in the internal organs cook broad beans in water, add animal fat or oil, separate the broad beans, and then drink the warm juice. Let the person do this often and it heals them inwardly.

Also, let whoever has a festering wound or scab or ulcer of any nature on the flesh take the flour of broad beans, add a little powder from fennel seed, and mix this in water with a little wheat flour so that it sticks together. Then subject this blend either to fire or the sun. Place it often upon these wounds; let it draw out the wounds and the person will become healthy.

VIII. Lentils

Lentils [*lens*] are cold. When eaten, they do not augment the marrow, the blood, or the flesh. They do not contribute to a person's strength, but nevertheless satisfy the stomach and fill it with emptiness. They agitate the person's sick humors into a storm.

If there is a person on whom spots of scabies and unclean hair with ulcerous roots spring up on the head, let this person grind lentils upon a fiery stone into a smooth powder. And let them grind the shell of a tortoise with the slime that is on it into a powder, add an equal weight of lentil powder, and then place it upon the spots. Then let the person wipe off this slime and thus the person will be healthy.

[IX. VICHBONA]

[Vichbona (*vichbona*) is cold. Let whoever suffers in his or her internal organs so that the person swells up inwardly grind vichbona into flour and add to this a small piece of bread reduced to powder and a little fennel seed, or add very thin sap. Let them cook it with water just as food, and let them eat it somewhat warm. Let the person do this often, and the internal organs will heal.]

IX. MILLET

Millet [*hirs*] is cold and is somewhat warm. It augments neither a person's blood nor flesh and does not contribute strength, but only fills up the stomach and diminishes great hunger because it does not have any nourishment. It also makes the brain watery. It makes the stomach lukewarm and sluggish. It stirs up a storm in the humors that are in the person. It is almost like a weed and is not healthy for a person to eat.

X. PANIC GRASS

Panic grass [*venich*] is cold and has a little heat. It has very little strength because it has little nourishment and contributes little strength when eaten. But nevertheless, it does not do as

much damage as millet. Neither does it stir up the bad humors and diseases. However, let whoever has a burning fever mix panic grass in wine and then drink the warm wine often, and they will be cured.

XI. *Hemp*

Hemp [*hanff*] is warm and grows when the air is neither very hot nor very cold, just as its nature is. Its seed is sound, and it is healthy for healthy people to eat it. It is openly gentle and useful in their stomach since it somewhat takes away the mucus. It is able to be digested easily; it diminishes the bad humors and makes the good humors strong. But nevertheless, whoever is weak in the head and has a vacant mind, if that person will have eaten hemp, it easily makes the person suffer pain somewhat in his or her head. However, whoever is sound in the head and has a full mind, it does not harm. Whoever is seriously ill, it also makes that person suffer pain somewhat in the stomach. However, whoever is only moderately ill, it does not cause pain when eaten.

However, let whoever has a cold stomach cook hemp in water, squeeze out the water, wrap it in a cloth, and then place the hot cloth often over the stomach. This comforts the person and restores that place. Also, whoever has a vacant mind, if the person will have eaten hemp, it causes pain somewhat in the head; but it does not cause pain in a sound head and full

brain. Also, the cloth made from the hemp heals ulcers and weeping wounds because the heat in the hemp has been tempered.

XII. Nigella

Nigella [*ratde*] is warm and dry. It is not good in food for any person since it would make them sick. However, it does not harm or help cattle much. If anyone has ulcers on his or her head, but which are not scabies, let this person pound nigella and mix it with roasted lard. Let this person anoint the ulcers that are on the head with this mixture and rub it in often, and they will be healed. But also mix the nigella with honey, and where there are many flies, streak it on the wall; the flies which will have tasted this will become sick, fall down, and die.

XIII. Galingale

Galingale [*galgan*] is totally warm and does not have any cold in it. It is excellent. Let the person who has a burning fever pulverize galingale and drink it in spring water, and the burning fever will go away. And let whoever suffers from bad humors in the back or side mix galingale with wine and drink it warm often; the suffering will end. And let whoever has heart pain or a weak heart thereupon eat this mixture; the person will be better.

Also, let the person who suffers from foul breath, which transfers to the lungs, so that the person also sometimes has a hoarse voice, take galingale and fennel in equal weight, and also take nutmeg and feverfew so that there is twice as much of these, and mix them together. Let this person eat this powder to the weight of two pennyweights with a thin piece of bread daily while fasting. Also, let the person drink a little warm wine and frequently eat other noble herbs that have a good odor, whether having eaten or fasting, so that their good odor can curb the foul breath.

Let whoever truly suffers pain in his or her lungs in any way avoid fatty meat, abstain from food that has a lot of blood mixed in it, and abstain from uncooked food, since they cause decay around the lungs. But also let this person abstain from peas, lentils, raw fruits and vegetables, nuts, and oils since they build up bile in the lungs. If this person wishes to eat meat, let them eat lean meat. And if this person wishes to eat cheese, let them not eat fermenting or new cheese, since bad bile resides in such cheese, but rather eat dried cheese. If this person wishes to consume oil, let them do so moderately and thus not collect bile in the lungs. Indeed, let this person not drink water since it accumulates bile around the lungs. But also let them not eat new meat that has not yet the filth cast out by boiling it vigorously and has, therefore, not yet been cleansed. Neck meat will not, however, hurt them much if it has been cooked. Let the person drink wine since it helps the lungs with its good

heat. And let them be watchful against humid air and fog since these will harm the lungs with their humidity. If bad humors have overcome a person's internal organs and spleen, and have brought great suffering to the heart through melancholy, let them take galingale and feverfew in equal weight, and a quarter of the amount of white pepper. Or if white pepper is not available, let the person take four times the amount of savory as white pepper. And let them reduce all of these to powder. Then let them take flour of the broad bean, add this to the powder, and mix this with fenugreek juice without any water or wine or other liquid. From all of this, let the person prepare a paste and dry it in the heat of the sun. Let them make this paste in the summer when they are able to have the sun so that they may have them in the winter. Let them then eat this paste whether fasting or eating. Afterward, let them take licorice, five times as much fennel and sugar as the weight of the licorice, and a little honey. Let them make a drink from this and drink it for heart pain whether fasting or eating. But also, let the person whose phlegm has made the head foggy and confused the hearing, take galingale, a third part of aloe, twice as much oregano as the galingale, and peach leaves to the same weight as the oregano. Let the person make a powder from these and use it daily whether eating or fasting. However, let whoever suffers pain in the chest, heart, and spleen and who has a cool stomach from phlegm take galingale, twice as much oregano, celery seed to the same weight as the oregano, and a

little white pepper. Let the person make a powder from these and add a little cooked honey, and thereupon make an elixir, cooking it gently without a rolling boil; let them consume this elixir often and also use pure, mild, and good wine frequently. But also, let whoever is worn out with paralysis take galingale with half as much nutmeg, half as much spike lavender as the nutmeg, and githerut and lovage of equal weight, but of each one more than the spike lavender. To these add an equal weight of female fern and saxifrage, but these two should be equal to the five previous ingredients. Let this person reduce all of these ingredients to a powder. If healthy, let the person eat this powder on bread; however, if sick, let the person consume an elixir made from the powder.

XIV. ZEDOARY

Zedoary [*zituar*] is moderately warm and has great strength. For a person whose limbs tremble convulsively and lack strength, let them mix zedoary in wine, add a little less galingale, and cook it with a little honey. Let them drink this warm and the trembling will stop and their strength will return. Let whoever has too much saliva and spume pulverize the zedoary, tie it in a little cloth, place it in a jar filled with water and let it soak in the water overnight so that the water has the flavor from this powder. Let the person drink this often in the morning while fasting and the saliva and spume will stop. Let who-

ever suffers much pain in the head wet his or her forehead and temples with this powder wrapped in a little cloth that has been steeped in water; the person will get better. And let whoever has a heavy stomach filled with bad food pulverize zedoary and with the powder make a paste with a moderate amount of flour and water. Let the person bake the paste in the sun or in a nearly cold oven, and then reduce it back to powder again. Let them lick this powder from their hands often while fasting in the morning and also when they go to bed at night. This will take away the stomach distress during the night.

XV. Ginger

Ginger [*ingeber*] is very warm and easily spread out. It is injurious and should be avoided as food by both a healthy person and a fat person because it makes the person unknowing, ignorant, lukewarm, and lustful. But let whoever's body is dry and almost already failing pulverize ginger, consume the powder moderately while fasting, and occasionally eat this moderately with bread; the person will be healed. But as soon as the person has become better, let them not eat it in any way, so that he or she may not be injured by it. And let whoever has an oozing ulcer or irritated eyes pulverize ginger, tie the powder in a piece of cloth, and place it in wine until the wine is dark. Then at night when the person goes to sleep, let them smear this around the eyes and eyelids. If a little gets into the eyes, it will not hurt the person. This will remove the oozing from the ulcer and the ir-

ritation from the eyes. While the person has eyesight, this relieves the eyes; however, after the person has lost eyesight, this is not able to help the eyes in any way. Let one whose eyes tear take equal amounts of rue and hyssop sap, and add three times as much of the wine mentioned above. Then pour this into a bronze vessel so that it can hold its strength. Then, at night when the person goes to sleep, let the person smear the eyes and eyelids outwardly with this; if some touches the eyes inwardly, this will not hurt them. Let the person do this often and the tearing will stop. But also, let whoever suffers constipation in the stomach or intestines pulverize ginger and mix it with a little sap of bugloss. Then let the person make a paste from the same powder mixed with flour from the broad bean and warm this in an oven that has nearly cooled from the fire. And thus let the person eat this paste whether eating or fasting; the bad smell of the stomach diminishes so that the person is comfortable. Also, let the person who suffers any pain in the stomach pulverize ginger, twice as much galingale and half as much zedoary, and place this powder in wine and drink it after eating food and also at night when going to sleep. Let the person do this often and his or her stomach will be better.

And if a person has sores on his or her body, let them place the previously mentioned powder, tied in a piece of cloth, into vinegar, and add a little wine if the person has it so that it does not become too dark. Then smear the place where the sores are with it, and the person will become healthy.

If a person, however, suffers a vetch, let them take a little

ginger with more cinnamon and pulverize these. Then take less ginger than sage, and more fennel than sage, and more tansy than sage; crush them into a juice in a mortar and strain this through a piece of cloth. Then cook a little honey in wine, and add a little white pepper to it; or if the person does not have white pepper, then a little moneywort. Stir into the powder and juice mentioned above. Afterward, let the person take duckweed, twice as much tormentil and mustard that grows in a field, as much as the tormentil but less than the duckweed; crush these into a juice in a mortar and place this into a little bag. Pour the previously mentioned honey and powdered wine over this and make a clear drink from all of these. Let whoever suffers from the previously mentioned pain drink as much of this potion as they can with one breath while fasting. Let them do this in a similar way when they go to bed; let them do this until they are healthy. But also let whoever wishes to make and to consume potions pulverize and strain ginger with half as much licorice and a third as much zedoary as ginger. Then weigh this powder and take as much sugar as this powder weighs. All this should weigh the same as thirty pennies. Then let the person take the finest wheat flour, as much as can be held in a half nut shell, and as much of the milky juice of the soapwort as the slit in a feather pen can hold. From all the ingredients, let the person make a paste. Divide this mass into four parts, and dry it in the March or April sun since the heat of the sun in these months is so temperate that it is neither too warm

nor too cold and is more healthy. But if the person does not have soapwort in these months, let them delay until May and make the abovementioned paste and dry it in the May sun, watching for the right amount of time. Then let whoever wishes to consume the potion consume a quarter part of the previously mentioned mass while fasting. If the person's stomach is strong and hard enough that he or she does not feel the effect, then let the person take half of a third part of the mass and cover it completely a second time with soapwort milk. After drying it again in the sun, let the person eat it while fasting. But let anyone who takes this paste warm themselves first if they are cold. After eating it, the person should rest in bed a little while being watchful. And then getting up, let them walk about moderately here and there so that they do not get cold. After this solution, let the person eat wheat bread, not dry but dipped in a liquid, and let them eat young chickens and pork and other agreeable meats. Let them, however, avoid coarse bread, beef and fish and other coarse and roasted foods; also avoid cheese and raw vegetables and fruits. Let them drink wine in moderation, but no water. Let the person stay out of the bright sun and do these things for three days.

XVI. Pepper

Pepper [*valde*] is very warm and dry; it has a certain precipitousness in it. It harms a person who eats a great deal of it, and

CUMIN

moderates the temperature

of the person who is

too hot.

causes pleurisy. It takes away good humors and brings bad humors. If a person has a bad spleen and loathes eating food so that he or she is unwilling to eat anything, let them eat a little pepper in any food with bread; they will have a better spleen and will put aside their loathing for food.

XVII. CUMIN

Cumin [*kumel*] is moderately warm and dry. In whatever way it is eaten, it is good and useful and healthy for a person with

congestion. But it is harmful to a person who suffers heart pain since it does not warm the heart completely, which should always be warm. However, it is good for a healthy person to eat because it causes a good disposition and moderates the temperature of the person who is too hot. But it is harmful if eaten by anyone who is sick because it stirs up disease, especially if he or she suffers pulmonary pain.

Let a person who wants to eat cooked or dry cheese without suffering any pain put cumin on it and then eat it. Let whoever suffers nausea take cumin and pulverize it with a third as much cumin and a quarter as much pimpernel. And mix these with pure wheat flour. Add egg yoke and a little water, and make a paste from these ingredients. Bake in a warm oven or under warm ashes. Then eat these biscuits. But also, let the person eat this paste on bread, and it will suppress the warm and cold humors in the intestines that caused the nausea.

XVIII. Feverfew

Feverfew [*bertram*] is moderately warm and somewhat dry. It is pure moderation and holds good qualities. It is good for a healthy person to eat because it lessens disease, augments his or her good blood, and makes a clear mind. But it also leads a sick person who is already failing seriously in the body back to strength. It does not cause indigestion, but causes good digestion. And a person who has much congestion in the head will

have less congestion if feverfew is eaten frequently. Eaten often, it diminishes pleurisy, causes good humors, and clears the eyesight. In whatever way it is eaten, certainly either dry or in food, it is as useful and good for a sick person as for a healthy one. For if a person eats it frequently, sickness flees from them; it keeps the person from getting sick. However, when eaten, it draws out moisture and saliva from the mouth. It draws out bad humors and restores health.

XIX. Licorice

Licorice [*liquiricio*] is moderately warm. No matter how it is eaten, it gives a person a clear voice, makes his or her mind pleasant, and causes clear eyesight. It soothes the stomach for digestion. But it is also beneficial to an insane person if eaten often because it extinguishes the furor in the person's head.

XX. Cinnamon

Cinnamon [*cynamomum*] is intensely warm and has great power. It is also moderately humid, but its heat is so great that it depresses that humidness. It diminishes bad humors in whoever eats it often and brings good humors to the person.

XXI. Nutmeg

Nutmeg [*nux muscata*] has great warmth and good temperament in its strength. If a person eats nutmeg, it opens the heart

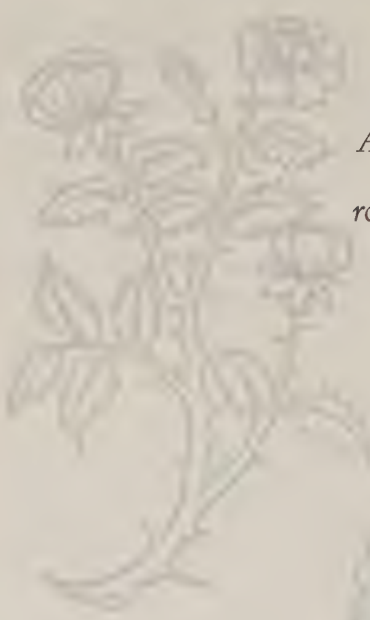
and purifies the senses and brings a good disposition. Take some nutmeg, an equal weight of cinnamon, and a little cloves. Grind these to a power, add a similar amount of whole wheat flour and a little water, and make a paste from this. Then eat it often. It will calm all the bitterness of heart and mind, open the heart and clouded senses, and make the mind joyful. It will purify the senses and diminish all the noxious humors; it will contribute good liquid to the blood and make one strong.

XXII. Rose

Rose [*rosa*] is cold and this same coldness has a useful temperament in it. At daybreak or in the morning, take a rose leaf and place it over your eye; this draws out the humor and makes it clear. But let whoever has a weeping ulcer on his or her body, place a rose leaf over it and draw out the pus. But rose also strengthens any potion or ointment or any other medication when it is added to it. And these are so much better even if only a little rose has been added to them. This is from the good strength of the rose, as previously mentioned.

XXIII. Lily

Lily [*lilium*] is more cold than warm. Therefore, take the bulb of the root of a lily and pound it strongly and mix it with old lard. Melt it in a dish and put it in a small metal vessel. Frequently anoint whoever has white leprosy with the ointment



Rose

At daybreak, take a rose leaf and place it over your eye.

Lily

The smell of the bud of the lily and the smell of the flowers themselves cheer a person's heart and makes a person's thinking right.

after warming it, and the person will be healed. Whoever has red leprosy can be cured in a similar way.

Let whoever has a rash drink goat's milk often; the rash will go away completely. Then let the person take the stem and leaves of the lily and pound them, extracting the juice of these. Knead the juice into flour, and then let the person continuously anoint the part of the body with the rash, but always after drinking the goat's milk. The smell of the bud of the lily and the smell of the flowers themselves cheer the person's heart and make the person's thinking right.

XXIV. Psyllium

Psyllium [*psillium*] is cold by nature, and that coldness has a sweet temperament. Whoever cooks it in wine and then drinks the wine warm holds strong fevers in check. It also makes a person with a depressed mind happy through its sweet temperament; it helps and comforts the person's mind more through its coldness than by its temperament. Let whoever has a fever in his or her stomach place psyllium in a piece of cloth, tie it while still warm over the person's stomach, and the fever in the stomach will flee.

XXV. Spike Lavender

Spike lavender [*spica*] is warm and dry, and its warmth is healthy. Whoever cooks spike lavender with wine, or if the

person does not have wine, then with honey and water, and drinks it lukewarm often, soothes the pain in his or her liver and lungs, and makes his or her thinking and mind pure.

XXVI. Java Pepper or Cureb

Java pepper [*cubebo*] is warm, has a warm temperament, and is also dry. If whoever has lustful love eats java pepper, this love will be moderated. But java pepper also makes the person's mind happy and knowledge pure, since its useful and temperate warmth extinguishes the unworthy love of lust where smelly and foul bile rest. It will clarify the person's mind by elevating his or her thinking.

XXVII. Cloves

Cloves [*gariofiles*] are very warm. They also have a certain moistness in them that extends itself so sweetly, just as the sweet moistness of honey does. Let whoever suffers from such stuffiness in the head that it is as if they were deaf eat cloves often and the stuffiness will diminish. And when sick intestines begin to swell in a person, then it happens many times that the swelling in the intestines makes dropsy develop. After the dropsy has already developed, let the person eat cloves often, and they will check the disease. The strength of the cloves transfers to the intestines and diminishes the swelling;

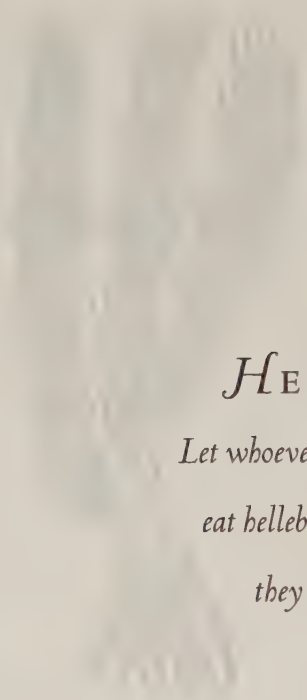
thus the dropsy flees and is not allowed to develop further. But also, heat exudes from a person's bone marrow and produces gout. When this has already begun to increase, if the person then eats cloves, their strength rushes into the bone marrow and prevents the gout from increasing and going any further when done just in the beginning. And let whoever suffers hiccoughs chew cloves frequently; let the person do this for one month.

XXVIII. Black Hellebore

Black hellebore [*cristiana*] has both fiery warmth and coldness. Let a person in whom very bad and deadly humors have been stirred up, so that they boil out from some of the limbs, always eat black hellebore; the person will get better. Let whoever has quartan fevers eat black hellobore when they first start, and they will get better. Let whoever suffers from worse fevers eat hellebore while sick, and they will get better. And let whoever suffers from fiery fevers in the stomach cut some up in wine, heat the wine, and then drink it; they will be cured.

XXIX. Lungwort

Lungwort [*lunchwurcz*] is cold and somewhat dry. It does not have much use, but nevertheless, let a person who has an inflamed lung so that he or she coughs and has great difficulty in



Hellebore

Let whoever suffers from fevers
eat hellebore while sick, and
they will get better.

breathing cook lungwort in wine and drink it often while fasting; the person will get healthy. If sheep eat lungwort often, they become healthy and fat, and it does not affect their milk. But let a person who has a swollen lung, as we mentioned previously, drink lungwort often after it has been cooked in wine. The person's lung will recuperate since a lung has almost the same nature as a sheep.

XXX. Hart's-tongue Fern

Hart's-tongue fern [*hirtzunge*] exists warm and helps the liver, lungs, and suffering intestines. Therefore, take hart's-tongue fern, cook it vigorously in wine, then add pure honey and cook it again vigorously. Then pulverize long pepper and twice as much cinnamon, and cook it again vigorously in the wine mentioned above. Strain it through a cloth to make a clear drink. Drink it often, whether eating or fasting, and it benefits the liver, cleanses the lungs, and makes suffering intestines healthy. Meanwhile, dry hart's-tongue in the hot sun or gently on a warm tile. Pulverize it and lick the powder often from the hand, whether eating or fasting; this will lessen the pain in the head or chest, and it puts to rest the other pains that are in the body. But let a person who suffers great and sudden pain immediately drink some of this powder in warm wine; the person will be better.

XXXI. Yellow Gentian

Yellow gentian [*gentiana*] exists somewhat warm. Let whoever suffers pain in his or her heart, or is barely alive in his or her gut so that the person's heart scarcely beats, pulverize yellow gentian and eat it in broth; the person's heart will strengthen. But let whoever suffers from a fever in his or her stomach drink some of this same power often after it has been mixed in wine

made very hot by a fiery piece of metal. The person's stomach will be purged of the fever.

XXXII. Wild Thyme

Wild thyme [*quenula*] is warm and temperate. Let a person who has unhealthy flesh on his or her body, as if the person had scabies on the flesh, eat wild thyme either cooked with meat or in purees; the person's flesh will be purged and made healthy inwardly. But let whoever has just a little place of scabies pound wild thyme with fresh lard and thus make an ointment out of it. Then rub it on the place and the person will be healed. Also, let whoever has a sick brain, as if it were empty, pulverize wild thyme and mix wheat flour in it with water, thus making a paste. Let the person eat this often, and the person's head will be better.

XXXIII. Horehound

Horehound [*andron*] is warm and somewhat moist. It prevails over various illnesses. Let whoever has deaf ears cook horehound in water, remove it from the water, and then let its warm vapor go into the ears. The person should also place warm horehound around the ears and all over the head; the person's hearing will be better. And let whoever has a sore throat cook horehound in water, strain it through a piece of cloth, add

twice as much wine, and boil it again in a small dish with enough lard added. Then let the person drink it often and the throat will be healed. But also, let whoever has a cough take equal weights of fennel and dill, add a third part of horehound, and cook this with wine. Strain it through a piece of cloth and drink it. The cough will stop. Also let whoever has a sick and weakened stomach, cook horehound with wine and with enough honey added. Put this mixture in a pot. After it has cooled, let the person drink this often, and the person's stomach will be healed.

XXXIV. Goatsbeard

Goatsbeard [*hirtzswam*] is cold and hard, and it is harmful for a person or animal to eat it. It does not drive away any illness since the powers that it has harm the health internally of both humans and animals if they have no illness in them. Where, however, such injurious humors have erupted in a person so that the person suffers from gout in the members as if the limbs were shattered, if the person then eats goatsbeard, the injurious humors will flee and will be drawn away. The nature of goatsbeard is such that it is always able to shatter whatever is where it is, and thus whatever is rotten is driven out when it enters it. But it also makes a pregnant woman abort with great risk to her body if she has eaten it.

Lavender

constrains many evil things,

and evil spirits are

driven out by it.

XXXV. Lavender

Lavender [*lavendula*] is warm and dry since is has just a little moisture. It is not worth a person to eat it, but it does have a strong smell. If a person has many lice, let the person smell lavender frequently; the lice will die. And its smell clears the eyes since it contains the power of the strongest aromas and the usefulness of the bitterest one. Therefore, it constrains many evil things, and evil spirits are driven out by it.

XXXVI. Fenugreek

Fenugreek [*fenugraecum*] is more cold than warm. Let the person who has daily fevers that cause frequent sweats and that make eating food troublesome, which is bad, take the seed of fenugreek in summer, warm the seed in wine, and then drink this warm while fasting; the person will get better. But let whoever has a four-day fever cook fenugreek in water, squeeze out the water, and then place the fenugreek often around the feet on the shin bones at night, tying a piece of cloth over it. And let the person drink fenugreek often, warmed in wine, as mentioned above, and the person will get well.

XXXVII. Sysemera

Sysemera [*sysemera*] is warm. Let whoever eats or drinks poison, take sysemera, rue, and betony in equal weight and, after pounding them in a mortar, express the liquid. Then also take twice as much juice of garden spurge, add this to the previously mentioned juice until they are mixed together, and strain this through a cloth. Drink this while fasting, but when drinking it, let the person sit in a warm place, so that he or she is not chilled since to be chilled at this time would be dangerous. And after the person has drunk this, let them drink hydromel, and the poison will foam out through nausea or will go to the lower regions and thus be released. And let whoever has many

lice, pound sysemera with lard, and then anoint themselves around the neck and under the arms; the lice will die and the person will not be harmed in any way. But let a person on whom leprosy is seen to arise, cook sysemera in water and add lard, thus making a paste. Then eat this often and the leprosy will disappear.

XXXVIII. Savory

Savory [*pefferkrut*] is warm and moist. It has a moderate amount of moisture in it. It is good and useful for both the sick and healthy to eat. There is something sour, or bitter, in it which does not bite the insides, but makes the person healthy. Let whoever has a weak heart or a sick stomach eat it raw and it will strengthen the person. Also, a person who has a sad mind will be made happy if he or she eats savory. If eaten, it also heals and clears the eyes.

XXXIX. Hemlock

Hemlock [*scherling*] is warm and has danger in it so that if a person eats it, it destroys everything that has been established as good and right in the blood and humors. It causes bad inundations in the person in the same way storms cause disturbances in water. After this storm has stopped, the worst mucuses and illnesses remain. But let whoever has been struck

with spears and clubs, or whoever has fallen from a high place so that his or her flesh and limbs are crushed, cook hemlock in water and place the expressed water upon the members that have been injured. And let the person tie a piece of cloth over the injury so that the humors that have collected there will be dissipated because hemlock can dissipate them. Also, let the person who swells up between the skin and flesh from an impact or blow, or from something thrown, heat hemlock in water and tie it over the swelling; the swelling with disappear. However, if a swelling comes in some member from some illness, hemlock will not help because if it is placed over the swelling, it will force those humors that ought to go to the wound or leave from the flesh to go back inwardly in the person with great danger.

XL. Camphor

Camphor [*ganphora*], certainly its gum, has pure coldness in it. But the tree from which camphor exudes has a sharp and clean coldness. If a person eats pure camphor that has not been tempered by any herbs, then the fire that is in the person is impeded with its coldness. Also, the cold that is in the person rushes in with its strength so that the person becomes like a tree and there is neither cold nor warmth. Therefore let no one eat camphor pure. Instead take an equal weight of aloe and myrrh, and a little less camphor than either of these. Melt

these in a little dish, add a little wild lettuce, and make a paste from these with some fine whole wheat flour. Dry the paste on a stone heated in a fire or in the sun. Grind the dried paste into a powder and eat a little of this powder often in warm hydromel while fasting. If a person is healthy and strong, they will be remarkably healthier and stronger; their powers will be established in this way. If they are sick, this lifts them up and makes them well in a wondrous way, just as the sun lights up a stormy day.

XLI. Sorrel

Sorrel [*amphora*] is neither warm nor cold in the right amount, and is not helpful for a person to eat who is concerned about his or her nature. If a person eats it, it makes them sad and infuses the same nature in an unhealthy measure in their internal organs. But it is a useful food for cattle and herd animals because what is harmful in it for the strength of a person is useful for the strength of animals.

XLII. Houseleek

Houseleek [*buszwurtz*] is cold and is not useful for a person to eat because it has a rich nature. If a man eats it who was healthy in his genital nature, he would be on fire with desire, just as if he were crazy. But if a male's semen has dried up so that he lacks

Houseleek

If a man eats houseleek

who was healthy in his genital nature,

he would be on fire with desire.

semen in his old age, let him put houseleek in goat's milk for a long time until it is steeped completely with that milk. Then cook it in the same milk, with some eggs also added, so that it is able to be nourishing. Then let him eat it for either three or five days, and the strength of his semen will return for begetting and will flourish for offspring. But this food, prepared in this way, is not strong against female sterility; if a woman eats

it, it provokes her desire but it does not remove her sterility. Let whoever is deaf take the milk of a woman who has given birth to a male, when it is ten or twelve weeks after the birth of the son, add the juice of houseleek to it, and gently put three or four drops of this into the ears. Let the person do this often, and the hearing will return.

XLIII. Bryony

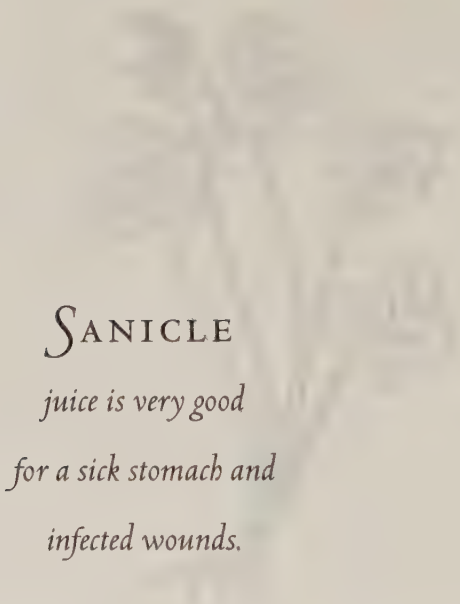
Bryony [*brionia*] is warm and is useless to a person, just as a weed is useless. Its heat is dangerous, unless it is in that place where poison is prepared. For if it is burned in a fire where poison is prepared, it diminishes the poison's strength, just as wine left all night in a cup also looses its strength. And if bryony is put into a fire and roasted like a turnip, and is then taken hot from the fire and cut into pieces, it sends forth an odor. If that odor touches a snake or a toad, it harms them so that the snake foams and the toad suffers so much that it flees from that place. Also, if its odor touches a person, it makes them suffer unless they have eaten rue first because it has such unworthy and irksome humors in it that it kills a person, just as it does depraved vermin. But if a person's feet suffer from ulcers, let them cook bryony in water and then put the boiled water warm over the feet where they are broken out and soak them in this. The infection will be removed, and the person will be healed.

XLIV. WOUNDWORT

Woundwort [*wuntwurtx*] is more cold than warm; it has a sap more dangerous than other herbs, just as some vermin are worse and more painful than others. However, when a person has large and bulging ulcers, let the person cook woundwort in water and then place this solution warm on the ulcers and soak them often with this; the person will be healed. If, however, a person is wounded by a sword and then places woundwort over the wounds, this is dangerous because it rapidly heals the surface of the skin outwardly and thus harms it inwardly unless first cured more inwardly by other good aromatic herbs and ointments. But if spots and blisters erupt between the skin and flesh, which is smallpox, then let the person cook woundwort in water and place this around these; the person will be healed. It may be done the same way with animals if they have ulcers of this type.

XLV. SANICLE

Sanicle [*sanicula*] is warm and is more clean. Its juice is sweet and healthy, and it is very good for a sick stomach and infected wounds. In the summer when sanicle is green, pull it up by the roots, cook in water, and strain through a piece of cloth. Then add honey and a little licorice to this water and thus make hydromel. Drink this often, having eaten, and it removes the mu-



Sanicle

juice is very good
for a sick stomach and
infected wounds.

cus from the stomach and heals the infected wounds. Also, dry sanicle little by little in the sun so that its powers are not diminished. The sun does not remove the power of herbs when they are dried in it, but fire does. Pulverize sanicle slightly so that it is not ground completely. Save this powder until winter. Then, in the winter, boil wine with a little honey and a little licorice, and mix this powder in this liquid. Drink this often, having eaten, and the mucus is purged from the stomach. However, let whoever has been wounded with a sword express

the juice of sanicle, pour it into water, and drink it often, having eaten. The wound is purged inwardly and is made well little by little.

XLVI. Colchicum

Colchicum [*heylheubt*] is cold and dry, and there is nothing healthy or sound in it. It is not good for any person to eat it because if a person eats it, it makes all the good things dry in the person and causes them to fail. If a person eats a little of it for a short time, it increases the flesh on the outside while decreasing strength on the inside. The flesh raises up as if it is increasing, but the person often dies because colchicum has more poison in it than good. But if an animal eats colchicum, it does not die in the same way, but nevertheless, will be slow and deformed.

XLVII. Fern

Fern [*farn*] is very warm and dry, and it contains a little juice. But it holds a lot of virtue, certainly such virtue that the devil flees from it. It also holds a certain energy that is similar to the energy of the sun, because just as the sun lights up what is dark, so also fern chases away apparitions; therefore evil spirits disdain it. In the place where it grows, the devil rarely exercises his deception. In a place or house where the devil is, fern avoids

and abhors there. And lightning, thunder, and hail rarely strike where there is fern; and when fern grows in a field, hail rarely falls there. Further, the magic and incantations of demons and diabolical words and other apparitions avoid the person who carries fern. And if some image is prepared to do injury or cause death, it is not able to hurt a person who carries fern. For a person is sometimes cursed through an image so that the person is harmed and becomes insane. For when the devil attracted man to himself in paradise, a certain sign was made on the devil as a memorial that lasts until the newest day. When the devil is invoked by a person through some words, through which his deceptions are sometimes done, that sign which remains with the devil is touched. And so the devil, invoked and chosen so many times through those words, either strikes the person over whom the words were spoken or fills up his or her will. Sometimes also, a person is blessed by an image that has been made, so that it leads them to prosperity or health. However, evil is prepared from hate and deceit, and evil is joined to evil. Diabolical suggestion looks into a person's being and joins itself to the person; it always ambushes a person this way, and thus evil is joined to evil. As a person has good and bad knowledge, so also good and bad herbs have been created for humans. The juice of fern, however, has been put in place for wisdom; and goodness and holiness are signified in its honest nature. Therefore, all evil and magic flee and avoid it. For in whatever house it is, poison and fantasy are not able to

complete their work. And so when a woman gives birth to a child, let fern be placed around her and around the infant in its cradle, and the devil will lie in ambush so much less, since the devil hates the infant when he first looks at its face. Fern is also valuable as medicine. Let a person who has gout take fern, cook it in water, and then bathe in it often; the gout will leave. Also in the summer when fern is green, let a person put its foliage over the eyes often and then sleep, and it purifies the eyes and removes their cloudiness. Let a person who is deaf tie some fern seed in a piece of cloth and place it often over his or her ear, being careful that it does not enter the head through the ear; the hearing will return. Let whoever has a disease on the tongue so that they cannot speak place the seed of fern on his or her tongue; the disease will be healed and the person will speak. But also, if a person is forgetful and unaware, let them hold the seed of fern in his or her hand, and the memory will come back and understanding will return; thus one who was unintelligible becomes intelligible.

XLVIII. *H*AZELWORT

Hazelwort [*haselwurtz*] is very warm and has dangerous power. It is very poisonous and its nature is unstable, similar to a storm, because its warmth and dangerous power actually rush to harm a person. Therefore, it destroys a person's nature more than it leads to health. For if someone with a disease or fever or

Arum

Let a person in whom
melancholy rages often drink
wine cooked with arum root.

gout were given it to eat, it would bring great suffering to the person. And if a pregnant woman were to eat it, either she would die or she would abort the infant with great danger to her body. If a women who had not yet had a menstrual period were to eat it, it would afflict her more.

XLIX. Arum

Arum [*herba aaron*] is neither tepid nor very strong, but has equal and temperate warmth, just as the sun holds pleasant

warmth after daybreak and as the dew is sweet in summer before the day begins. Therefore, it has many uses, just as a gentle person is able to endure danger and still be rightly prosperous. When a certain person's decay turns into a black boil, which can cause death, let the leaves or the root of arum be given to this person to eat. This lessens the excessive heat or excessive cold which is in the boil so that it leaves the person pleasantly. And if a person is so full of gout that all the limbs are failing and the tongue cannot speak, let them be given arum leaves to eat with a little salt; the gout will go away. If it does not go away, then arum root should be dipped in cooked honey and be given immediately to that person to eat; they will get better. But let a person who has a mucus fever in the stomach from which various agues arise cook some arum root in pure wine and then let it cool. Then put a burning poker in the same wine, reheating it. Let the person drink this warm, and the mucus in the stomach and the fever will leave, just as fire makes snow disappear. And let a person in whom melancholy rages, who has a bitter soul, and who is always sad, often drink wine cooked with arum root; the melancholy and fever will diminish.

L. *Humela*

Humela [*humela*] has tepid coldness and sluggish warmth which excites extravagance so that it makes a fool of a person.

It makes one who has eaten it or consumed it in a drink extravagant, just as wine does if one has drunk excessively. Too much wine makes a person foolish. Humela furnishes a person with more waste than blood and has almost no usefulness since it does not have any power or healthiness in it unless it has been added to other herbs and spices.

LI. Spurge

Spurge [*wulffesmilch*] is said to be poisonous and has unexpected heat in it that burns a person's flesh. It also has unsuitable moisture because it destroys a person's flesh. It has no other usefulness unless, as doctors of medicine have found out, when it is added it to certain potions for a hardened stomach. Useful medicines are tempered by it so that the evil in a person's body is chased away by this evil spurge.

LII. Belladonna

Belladonna [*dolo*] has coldness in it. It holds weariness and sluggishness in its coldness. In the earth and place where it grows, diabolic influence has some part and union in its craft. It is harmful for a person to eat or drink it because it agitates the spirit, just as if the person were dead. Nevertheless, if the skin and flesh are perforated with great and piercing ulcers, let the person take a little goose fat and as much deer and goat tallow

as he or she can get. Add a little bit—just as a single drop from a pen—of belladonna juice. Mix all this together and make an ointment. Smear this on these large ulcers, but not often so that the person is harmed. Let the person add just a little bit of belladonna, because if the person adds a lot and smears it on often, if will eat and perforate the flesh.

LIII. Dauwurtz

Dauwurtz [*dauwurtz*] is warm and dry; it also has great powers and is clean in nature. As with any other herb, if a person eats it often, it will purge the stomach and will remove the cloudiness of the eyes.

LIV. Tithymal

Tithymal [*brachwurtz*] is warm and dry and useful for many things. Let whoever suffers from a gouty humor so that it feels like it is eating the person inside the limbs and whoever is suffering from arthritis inwardly, so that they have confusing thoughts and it seems as if his or her knowledge is vanishing, cook tithymal with wine and honey, strain it through a piece of cloth, and then drink it often warm at night with food. And place the same tithymal that has been cooked in wine warm upon the chest and tie a piece of cloth over it. Let the person do this often, and they will be well. But also pulverize an equal

weight of licorice and bryony, and then mix in powder tithymal equal to the amount of the other two, and stir. Then eat the powder prepared in this way often, fasting or with food. This makes the voice bright and the chest healthy. This makes the person bright, like shining bronze, and the illness lessens and is diminished so that the members are not shattered by it and the intelligence is not lost through it.

LV. CINQUEFOIL

Cinquefoil [*funffblat*] is very warm, and its juice has a little moisture. It is helpful against strong fevers. Therefore, take cinquefoil, pound it strongly, and mix it with fine whole wheat flour and water, as if you want to make a paste. Moisten this with a little olive oil, or if you do not have this, with a little poppyseed oil, until it is soft. Then spread it on a piece of hemp cloth and cover the belly of the person who has the high fevers completely with this warm cloth. After half a day or half a night, remove the cloth. Then take the same cloth, warm it again near a fire, and place it again over the person's belly. Do this often. This makes the person vomit and the fevers will flee. And if a person suffers from cloudy eyes, let them take cinquefoil and put it in pure wine. Smash this and strain it through a piece of cloth. Then save this wine in a bronze vessel. When the person goes to bed, let the person smear this around his or her eyes so that a little even gets in the eyes. Do

this often, and the cloudiness is removed. But let whoever is jaundiced make a little paste with cinquefoil and fine whole wheat flour and water. Let the person eat this for nine days, and he or she will be cured. This herb is good for a person as medicine, unless God forbids it.

LVI. MANDRAKE

Mandrake [*mandragora*] is warm and somewhat watery. It has grown from the earth from which Adam was created and is somewhat similar to a human. It takes on and holds the influence of the devil more than other herbs because of its similarity to a human. Whence, also, a person's desires, whether good or evil, are stirred up through it, as it was formerly when people made idols. When it is, however, dug from the earth, let it be placed immediately in a spring for one day and night so that every evil and contrary humor that is in it is cast out and so that it has no more power for magical and fantastic things. But when it has been dug from the earth, if it is set aside with earth sticking to it and has not been cleansed in a spring, as was mentioned, then it is harmful with the many injurious acts of magic and fantasy, just as many evil things were done earlier with idols. If a man suffers lewdness either through magic or through the burning of his body, let him take the female species of this herb that has been cleansed in a spring as previously mentioned and place it between his chest and navel for three

days and three nights. After this, let him divide it into two parts and hold one part tied over each groin for three days and three nights. But also let him pulverize the left hand of this same image, add a little camphor to this powder, and eat it; he will be cured. If a woman suffers from the same burning of her body, let her take the male species of this same herb and place it between her breast and her navel, as mentioned above, and let her do the same thing with it. But let her pulverize the right hand of this, add a little camphor, and then eat this powder, as previously mentioned; the burning in her will be extinguished. But let whoever suffers some illness in his or her head eat from the head of this herb in whatever way he or she wishes. If the person suffers in the neck, let the person eat from the neck of this herb; if in the back, from the back; or if in the arm, from the arm; or if in the hand, from the hand; or if in the knee, from the knee; or if in the foot, from the foot; or in whatever member the person suffers, let the person eat from the same member of this image, and it will be better. The male species of this image is stronger for medication than the female species since a man is stronger than a woman.

And if some person has been so bent in his or her nature that he or she is always sad or in some kind of hardship so that they suffer pain or sorrow continuously in the heart, let them take mandrake already pulled from the earth and place it in a spring for a day and night, as previously mentioned. Then place it washed in the spring next to himself or herself in bed so

that it is warmed by the person's sweat. Next, let the person say: "O God, you made man from the slime of the earth without any suffering. Now I place this earth, which has never been walked on, next to me so that my earth may know that peace as you created it." If you do not have any mandrake, take the first root that sprouts from the beech tree since this happily has the same nature in its work. But you should remove it from its branch in such a way that you do not break it; carry it whole with the branch and place it next to you in your bed so that it is warmed by you and so that it absorbs the sweat from your body. Say the same words over them as previously mentioned. You will receive happiness and you will know health in your heart. You can do the same with cedar and aspen, and you will be helped.

LVII. Bindweed

Bindweed [*winda*] is cold, does not have strong powers, and is not much use. If some person might eat it, the person does not suffer nor gain from it. But if a person's nails already begin to suffer scabies, while it is just in the beginning, let them take bindweed and pound it, add a little mercury, mix these together, and then place it on the nails, tying them with a piece of cloth. They will become beautiful.

WINTER
CHERRY
will curb stuffiness,
although just a little.

LVIII. WINTER CHERRY

Winter cherry [*boberella*]. Let whoever's eyes are cloudy take a piece of red silk cloth and spread winter cherry on it. When the person goes to sleep, let the person place the silk cloth over his or her eyes. Do this often, and the cloudiness will flee from the eyes. But let a person whose ears ring so that the person is almost deaf take winter cherry, smear it on a piece of felt, and place the felt from ear to ear on the person's neck. Tie it and do this often when he or she goes to sleep; the ringing in the ears will cease. Also make winter cherry almost dry in smoke, and

eat it. It will curb stuffiness, although just a little. But let whoever suffers inwardly with intestinal ulcers take wheat bran and heat it with winter cherry in a small dish. Put this mixture on a piece of cloth and spread it warm over his or her entire stomach and navel. The person will be cured.

LIX. Blind Nettle

Blind nettle [*binsuga*] is warm. A person who eats it smiles freely since its warmth touches the person's spleen and makes his or her heart happy. But let whoever develops leucoma in an eye pull blind nettle from the earth and place it in a spring for a night. Then after it has been washed by the water, heat it in a small dish, and then place it warm over that eye. Do this for three nights, and the leucoma will be cured and will disappear.

LX. Sunnewirbel

Sunnewirbel [*sunnewirbel*] is warm and moist. It springs from the earth and tends toward comeliness in its nature. But nevertheless, whoever carries it, if the person is one who desires to be above others, will be hated by other people. But let whoever has a pain in his or her chest, so that the person has a raspy voice, take sunnewirbel and an equal weight of common burdock, cook these in pure wine, and then strain this through a piece of cloth. Let the person drink this after eating; the per-

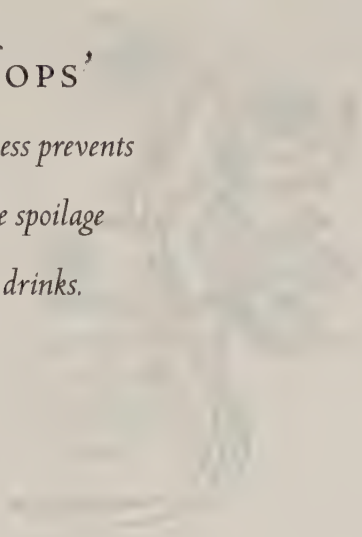
son will be better in his or her chest and the person's voice will be better. And let whoever is not able to digest properly take sunnewirbel and an equal weight of common burdock. Dry this in the sun or on a hot tile, and reduce this to a powder. Add clear or dried salt to this powder, a third as much as either of the other ingredients. Then make hydromel from this with honey. Drink this often at night, having eaten. The person will be able to digest at the right time. This herb is a useful medication in this way, unless God forbids that it help the person.

LXI. *Hops*

Hops [*hoppho*] is warm and dry, but it also has some moisture. It does not have much usefulness for a person because it makes the person's melancholy increase, gives the person a sad mind, and makes his or her intestines heavy. But nevertheless, its bitterness prevents some spoilage in drinks to which it has been added so that they last much longer.

LXII. Lilim

Lilim [*lilim*] is very hot. Let whoever has congestion in the spleen or stomach, or has weak intestines, or has difficulty breathing in or out as if he or she had been wounded in the chest, but nevertheless does not suffer pain in the lungs, take



Hops'

bitterness prevents

some spoilage

in drinks.

lilim, cook it with a little beer, with a little honey added. Strain this through a piece of cloth. Let the person drink this often when going to sleep, either fasting or having eaten. This causes light and good belching so that the previously mentioned illness will get better. Also, let whoever has sick humors so that phlegm rises up cook lilim in pure wine. Then let the person pound pennyroyal with a little vinegar, bring it to a boil with the previously mentioned lilim and the wine in which it was cooked, strain this through a piece of cloth, and put it in a metal vessel, and cover it while it cools. Let the person drink

this often at night, having eaten. It will clear away the primary dampness, purge the humors, and lessen the phlegm, as if it were cleansing a wound.

LXIII. Sage

Sage [*selba*] is warm and dry of nature. It grows more from the warmth of the sun than from the humidity of the earth. It is useful against sick humors since it is dry. It is good to eat raw or cooked by one who suffers from noxious humors since it checks them. Take sage and pulverize it. Eat this powder with bread, and it diminishes the overabundance of bad humors in you. Also, let whoever suffers a stench from some rottenness put sage in his or her nostrils, and it will benefit the person. But if a person abounds in an overabundance of phlegm or has a stinking breath, let them cook sage in wine, strain it through a piece of cloth, and then drink it often. The bad humors and phlegm will be diminished. But let whoever is worn out somewhat by stiffness cook sage in water and drink it; the humors and phlegm will diminish.

If one who has these infirmities is worn out somewhat by stiffness, let them cook sage in water, as previously mentioned, and it checks the stiffness. For if it is given with wine, the wine makes the stiffening humors pass by in some way. Let whoever disdains eating take sage, a little less chervil, a bit of garlic, pound these together in vinegar, and thus make a condiment. Let the person dip the food they wish to eat in this, and they

will have an appetite for eating. When food that has a moist juice makes a person's head hurt, let them take sage, oregano, and an equal weight of fennel, and horehound more than all these others. Add to this juice butter sufficiently churned, or if the person does not have butter, then add lard. Let them make an ointment out of these ingredients and anoint the head with it. The person will get better. Also, if bad fumes go from the stomach to the intestines and make the person suffer there, let them take sage and five times as much seuwurtz as sage, and ten times as much rue as sage, and cook these herbs in a new pot with water until the first rolling boil. Then, with the water squeezed out, let the person place these herbs so cooked and still warm over the place where it hurts, and tie a piece of cloth over it. If a person is not able to hold urine because of the coldness of the stomach, let them cook sage in water, strain it through a piece of cloth and drink it often while it is still warm; the person will be cured. Also, if evil, solid, and poisonous humors are superabundant in a person and make the person cough up and expel blood for some time, let them take no other medicine, lest the blood, frightened by the medicine, make them worse inwardly and gush out more than usual. After the blood has let up somewhat, let the person cook sage in mild and sweet wine mixed with a little water, also with a little olive oil or butter added. With this cooked, let them strain it through a piece of cloth and then drink it moderately, not fasting, but having eaten. This will strengthen the person and heal them inwardly.

LXIV. RUE

Rue [*rutha*] grows more from the strength and full greenness of the earth than from its warmth. It has moderate warmth, but nevertheless, more warmth than cold. It has great strength in its moisture, and it is good against the dry bitterness that springs up in the person who lacks the right humors. It is better raw than pulverized in food. When it has been eaten, it checks the unjust lust in a person's blood. For the warmth of rue lessens the unjust warmth of melancholy and moderates the unjust coldness of melancholy so that the person who is melancholy is better when he or she has eaten it after other foods. But if a person eats some other food that causes pain, let them eat rue afterward and the pain will diminish.

Also let a person who has watery eyes take rue, twice as much sage, and twice as much chervil as sage. Let the person pound these herbs moderately in a mortar so that they give out a little juice. Then let the person dip these crushed herbs in egg white. At night when the person goes to sleep, let them place these on the forehead from temple to temple, and the evil humors will be drawn out, just like someone sucking out juice from an apple. Let the person who has black or turbulent eyes, so that there is a cloud from time to time which makes them misty in some way, take the juice of rue, twice as much pure liquid honey, mix these in some good and clear wine, and add a little bit of wheat bread. Then let the person tie these over their eyes at night with a piece of cloth. If a person sometimes

has pain in the kidneys or loins, which is many times from an illness of the stomach, take rue and an equal weight of wormwood, add a greater amount of bear fat, and pound these together. Let the person vigorously rub these around the kidney and loins while he or she is near a fire. If a man is sometimes stirred up with delight so that his sperm reaches the point of emission but is nevertheless retained in his body in some way, and he has begun to be sick from this, let him take rue and a little less wormwood, and press out the juice from these. Let him add to this sugar, more honey, and as much wine as there is juice of these. And let him heat this up five times with a fiery poker in a new pot or small dish. Then let him drink this warm after having eaten a little food. But if it is winter and he does not have these previously mentioned herbs, let him pulverize the berries of a bay tree and twice as much dittany. Then let him drink this after eating a little food with wine heated by a fiery poker. And thus the noxious liquid that remained in him will pass out of him with his urine and other digested matter. However, let whoever has eaten some food that soon brings pain immediately eat rue and twice as much sage, tempered with salt; he will become better.

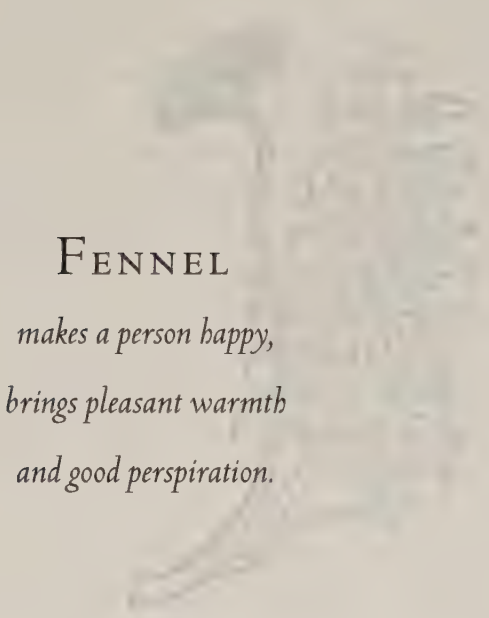
LXV. *Hyssop*

Hyssop [*hyssopus*] is of a dry nature and exists moderately warm. Its strength is so great that even stone is not able to resist it since it grows where it is sown. When it is eaten often, it

purges the sick and rotting foam of humors, just as warm things, boiling in a pot, throw off the foam. It is useful in all foods. It is more useful cooked and pulverized than raw. When it is eaten, it makes the liver lively and it cleanses the lungs somewhat. Let whoever suffers pain in the liver, or who coughs, or who suffers shortness of breath, eat hyssop with either meat or lard; the person will get better. If a person eats hyssop only with wine or with water, the person will be harmed more than helped.

Let whoever suffers in the liver or lungs take licorice, more cinnamon than the licorice, twice as much hyssop as the other two, and more fennel than the other three. Cook these in a new pot, and add a sufficient amount of honey to overcome the bitterness of these herbs. Let the person cook these vigorously. Then let this stand in the pot for nine days and nights, strain through a piece of cloth, and drink it. If the person suffers greatly in his or her liver or lungs, let them drink this every day for nine days. Let them eat enough at night, and when he or she goes to sleep, let them drink some of this. If, however, the person suffers moderate pain in the liver or lungs, let them drink this in the same way for three days. Let them do this often, and they will be cured, unless God does not wish it.

But if a person's liver is sick because of sadness, before the illness becomes too strong, let them cook young chickens with hyssop. Let them eat the hyssop and chicken often. Also, let them frequently eat raw hyssop placed in wine. And let the



Fennel

makes a person happy,
brings pleasant warmth
and good perspiration.

person drink the wine because hyssop is more useful to one who suffers from this illness than it is to one who suffers pain in the lungs.

LXVI. Fennel

Fennel [*feniculum*] has pleasant warmth and is of neither a dry nor a cold nature. Eaten raw, it does not harm a person. In whatever way it is eaten, it makes the person happy, brings

pleasant warmth and good perspiration, and makes the digestion good. Its seed is also of a warm nature and is useful to a person's health if it is added to other herbs as medicine. For whoever eats fennel or its seed daily while fasting lessens the bad phlegm or rottenness, checks bad breath, and makes his or her eyes see clearly through its good powers. Let whoever is not able to sleep since he or she is occupied by some worry, if it is summer, moderately cook fennel and twice as much yarrow, squeeze out the water, and then place these warm herbs around the temples, forehead, and head, tied with a piece of cloth. Let the person also take green sage and sprinkle it with some wine. Place this over the heart and around the neck, and the person will be helped while sleeping. But if it is winter, let the person cook fennel seed with the root of yarrow in water. Place this around the head, as mentioned earlier, and put pulverized sage, dampened with a little wine, over the head and around the neck; the person will get better. When someone having truly blue-gray eyes suffers mistiness in them in some way, while that suffering is at its beginning, let them crush fennel or its seed, take its juice, and mix this with the dew that comes on the grass that stands up. Mix these into a paste, place these on the eyes at night, and tie with a cloth; the person will get better. But if someone has eyes like stormy clouds, which are neither full of fire nor full of storminess but are just somewhat bluish gray, and if the person suffers fogginess and pain in them, let the person crush fennel if it is summer. Or if it is win-

ter, let the person put its crushed seed in well-beaten egg white. When the person lies down to sleep, let them place this over their eyes, and the fogginess will diminish. Also, if a person's pain increases from a great outflow from his or her nose, let them take fennel and four times as much dill, place it upon a roof tile, or upon a thin brick warmed in a fire. Let them turn this fennel and dill here and there so that it smokes. Then let them draw this smoke and its odor into the nose, and eat these herbs so warmed with bread. Let the person do this for four or five days so that the flowing humor may be pleasantly separated from him or her. Let the person, however, who has phlegm in a sick stomach take fennel, a moderate amount more of nettle, and twice as much lovage as the other two. Let the person eat this frequently with a little flour or a little bread, and it will remove the phlegm from his or her sick stomach. Also, let a person who is struck with melancholy pound fennel to a juice and then rub it often on his or her forehead, temples, and chest; the melancholy will cease. But also, let whoever has eaten roasted meat, roasted fish, or anything else roasted, and suffers as a result, eat fennel or its seed soon; the suffering will lessen.

Also, if sometimes a very bad tumor swells up from bad humors in a man's virile parts and causes suffering there, let him take fennel, three times as much fenugreek, and a little cow's butter. Let him pound these together and place this on the tumor; the bad humors will leave. Then let the same man

take the paste from which beer is made, heat this moderately with warm water, and place it upon the previously mentioned tumor. Also, if a pregnant woman labors much in childbirth, let someone cook pleasant herbs, such as fennel and asarum, in water with fear and great moderation, squeeze out the water, and place them while they are warm around her thighs and back, tied gently with a piece of cloth, so that her pain and her closed womb is opened more pleasantly and easily. Also, let a person take fennel seed, half as much galingale, the same half amount of dittany, and half as much mouse-ear as dittany, pulverize them, and strain them through a piece of cloth. A little while after lunch, let the person place this powder in warm, not boiling wine, and drink it. A person who is healthy remains healthy; however, a sick person is strengthened and prepared for good digestion and is made strong. And it gives good color to the person's face. It is beneficial to every person who is healthy or sick when it is eaten after some food. If sheep begin to get sick, let a person take fennel, and a little more dill, place them in water so that the water takes the taste from these, and then give them to the sick sheep for drinking.

LXVII. Dill

Dill [*dille*] is of a dry and warm and temperate nature. In whatever way it is eaten, it makes a person sad. It is not desirable to eat it raw because it has more of the dampness of the earth in it

than fennel, and it draws a little of the richness of the earth to itself. As a result, it is bad for a person to eat it raw, but nevertheless it checks gout and is thus useful in food.

Let whoever has much blood flowing from his or her nostrils take dill and twice as much yarrow and place these green herbs around the forehead, temples, and chest. These herbs ought to be fresh since their strength flourishes mainly in their greenness. If it is winter, one should pulverize them and place the powder, sprinkled with a little wine, in a little pouch, and put it on the person's forehead, temples, and chest, as mentioned above. Accordingly, in order that a man may extinguish the pleasure and desire of his flesh, let him take dill during the summer, twice as much water mint, a little more tithymal, and the root of Illyrian iris. Let him stir all these ingredients into vinegar and make a paste from these. Then let him eat these frequently with all his food. In winter, however, let him pulverize these and chew the powder with his food since he is not able to have the greenness of these herbs at this time. In a humid and mild wind, when cows get sick easily, mix dill and a little less of Illyrian iris root in their fodder. This consumes the bad humors in the cattle.

LXVIII. Parsley

Parsley [*petroselinum*] is of a robust nature and has more warmth than cold in it. It grows from wind and humidity. It is

Parsley

generates seriousness in the mind.

better and more useful raw than cooked in food. When it has been eaten, it reduces fevers that strike but touch a person only lightly. Nevertheless, it generates seriousness in the mind. But let whoever suffers in his or her heart, spleen, or sides cook parsley in wine with a little vinegar and enough honey added, strain this through a piece of cloth, and drink it often; the person will become healthy. But let whoever has a sick stomach take parsley, twice as much fennel, as much soapwort as the parsley, and make a relish from these. Let them add butter or beef fat and dried salt and eat it often, cooked. But let whoever

eats garlic and then suffers pain eat parsley soon and the pain will lessen. And let whoever suffers from a stone take parsley, add a third part of saxifrage, strain it through a piece of cloth, and drink this in a sauna. And a second time, cook parsley in water with a third part of saxifrage added. Let the person pour this water over the hot stones of the sauna. Do this often, and the person will be better.

Also, let whoever is tortured by paralysis take an equal weight of parsley and fennel and a little less of sage. Let them grind these herbs together in a mortar, add rose-tinged oil, and put this on the place where they suffer, tying it with a piece of cloth. And let whoever has soft flesh and suffers from gout because of excessive drinking take parsley, four times the amount of rue, and roast these in a small dish with olive oil. Or if the person has no olive oil, let them roast these with goat tallow. Then let the person place these herbs warm where he or she suffers and tie a piece of cloth over them; the person will be better.

LXIX. Celery

Celery [*apium*] is warm and is more of a green than dry nature. It has much juice and is not good for a person to eat raw since it gives the person a lot of bad humors. However, when it is cooked, it is not harmful and brings a lot of healthy humors to a person. Nevertheless, in whatever way it is eaten, it induces a

wandering mind since its greenness sometimes harms and makes the person sad with instability. Let whoever has watery eyes so that he or she overflows with dripping tears from superabundant humors take celery and a little more fennel, pound this into a juice, and dip this into egg white without the yolk. When the person goes to sleep, let them tie this over their watery eyes with a piece of cloth. Let them do this often and they will be cured. Let one who is tortured by gout, however, so that the mouth and other members are twisted by spasms, pulverize celery seed, add a third part of rue, nutmeg less than the pulverized rue, cloves less than the nutmeg, saxifrage less than the cloves, and then reduce all of this into a powder. Let the person eat this powder while fasting or eating, and the gout will leave because this is the best remedy against gout. If whoever suffers from gout eats this powder often, the gout will flee and the person will not be harmed.

LXX. CHERVIL

Chervil [*kirbele*] is of a dry nature. It grows neither from the strong air nor from the strong moisture of the earth, but rather in gentle breezes before the fertile warmth of the summer arrives. Nevertheless, it is warmer than cold and its warmth is healthy. Sometimes it is like useless herbs because, if eaten raw, it brings empty vapor into a person's head. Chervil is not useful for a person to eat either cooked or raw, but it is beneficial

as a medicine for healing open wounds of the intestines. Pound chervil and mix its expressed juice with wine. Give this to the person to drink who has open wounds of the intestines; do this often and they will be cured.

However, when a person has eaten raw food, and those evil humors of the food rise to the spleen and cause the person to suffer because they have not been tempered by any condiment, let the person take chervil, a little less dill, and make a condiment. Let them eat this frequently with a little bread in vinegar, just as a ball of flour. Afterwards, let them take flax seed and cook it in a frying pan. With the water squeezed out and poured into a little pouch, let them place the pouch in the area of the spleen, as hot as they can bear. Let a person who suffers from various ulcers and scabies take chervil, three times as much fennel fern, five times as much elecampane as the chervil, and cook these in water. Afterward, with the water squeezed out and filtered through a piece of cloth, let the person pour this into a frying pan, add a little fresh frankincense, sulfur, and more fresh pork fat than the previously mentioned ingredients, so that it is thickened in the frying pan over the fire somewhat like an ointment. And let the person who is suffering anoint himself or herself with the ointment around the ulcers. Do this for five days. Let them apply this liberally on the skin and flesh, and then afterward wash themselves in a bath until the spots and smell are gone.

LXXI. Brookline

Brookline [*pungo*] is of a warm nature. Whoever eats it cooked like a puree, with lard and oil added, will loosen his or her stomach as if it were a certain draught. When eaten, it also heals gout.

LXXII. Cress

Cress [*crasso*] is more warm than cold and is also moist. It grows more from the greenness of the earth than from the sun. When it has been eaten, it increases the bad humors and harms the spleen since the spleen is soft and easily harmed.

LXXIII. Watercress

Watercress [*burncrasse*] is of a warm nature. When it has been eaten, it is not of much use or much harm to a person. Let whoever has jaundice or a fever heat watercress in a small dish and eat it frequently while it is warm; the person will be cured. And let whoever can barely digest the food he or she has eaten cook watercress in a small dish since its powers are from water, and then eat it thus; the person will be helped.

LXXIV. Purslane

Purslane [*burtel*] is cold. When eaten, it produces bile and mucus in a person. It is not beneficial for a person to eat it.

Watercress

Eating watercress is not of much use or much harm to a person.

LXXV. Water Mint

Water mint [*buchmyntza*] is warm, but somewhat cold. It can be eaten moderately. When eaten, it is not much use to a person, but it does not harm the person much either. Let whoever's stomach is heavy from a great deal of food and drink and is thus stuffed eat water mint frequently, either raw or cooked with meat, or in a broth or cooked as a sauce, and the stuffiness will disappear because water mint somewhat cools the fatty and warm intestines. But let whoever suffers from a sick lung so that the person produces much phlegm and coughs when scarcely moving, or whoever is stuffed with many fatty foods

and much drink so that it is difficult to breathe although he or she does not produce a lot of phlegm, use water mint as mentioned above.

LXXVI. Horsemint

Another mint, horsemint [*myntza majora*], which is large, is more warm than cold. This may be pounded and tied over the place where vermin or parasites are eating, and these will die.

LXXVII. Field Mint

Field mint [*myntza minor*], which is called the "lesser," is more warm than cold. Let this be pounded and placed over eyes where there is discharge, and tied with a piece of cloth; the discharge will thus be drawn out. But let whoever has a cold stomach and is not able to digest food eat field mint either raw or cooked with meats and fish. This will warm the person's stomach and repair the digestion.

LXXVIII. Spearmint

Spearmint [*rossemyntza*] is of moderate warmth and is sharp, but it is nevertheless, somewhat temperate. Let whoever has gout pound it, strain the juice through a piece of cloth, add a little wine, and drink it in the morning, in the evening, and at

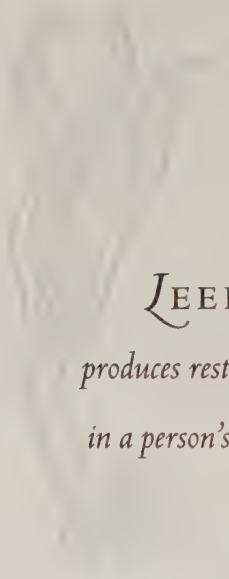
night; the gout will end. Just as salt tempers all food when added to it moderately, if too much or too little is added, it is bad. Similarly spearmint, added moderately to meats, fish, purees, or other sauces, brings a good taste to the food and is a good condiment. And when it is eaten thus, it warms the stomach and brings good digestion.

LXXIX. Garlic

Garlic [*allium*] has the right warmth and grows from the strength of the dew that comes from the time of the first sleep at night until it is nearly daybreak and when it is already morning. It is healthier for healthy and sick people to eat it than leeks. It ought to be eaten raw because when it is cooked, it is sour, like spoiled wine. Its juice is temperate and has the right warmth. It does not harm eyes. It greatly stirs up the blood around a person's eyes because of its warmth, and then the person's eyes become clear. But it ought to be eaten moderately so that the blood does not become too warm. However, when garlic is old, its healthy and good advantages vanish; but if it is then tempered with other foods, its strength returns.

LXXX. Shallot

Shallot [*alsauch*] is cold and poisonous, and it is not beneficial for the healthy or the sick to eat it. Nevertheless, let whoever



LEEK

produces restlessness

in a person's desire.

wishes to eat it first put it in wine and temper it. Then both the healthy and the sick can eat it. Nevertheless, it is better for a sick person to consume it moderately and raw rather than cooked. Therefore, when someone wishes to eat it raw, let them first temper it with wine, as mentioned above.

LXXXI. LEEK

Leek [*lauch*] has swift and useless heat in it, as cheap brushwood that burns up and goes out quickly. It produces restless-

ness in a person's desire. When eaten raw, it is as evil and contrary to a person as poisonous and useless herbs. It corrupts the blood into waste and bad humors so that the blood does not increase and the waste is not diminished and the bad humors are not cleansed by it. But let whoever wishes to consume leek raw, mix it with wine, with salt added, or with vinegar, so that it is in the wine or salt so long that it is so tempered by these that its bad powers perish. It should stay here from morning until midday, or from noon until evening. When it has been tempered, it is good for healthy people to eat. It is, however, better for healthy people to eat it raw than cooked. But it is not beneficial for sick people to eat it raw or cooked because their blood does not have the right warmth, because their waste is stirred up, and because their humors are foamy. And, therefore, if a sick person eats it, it disturbs all these things. But nevertheless, if some sick people have a great desire to consume leek, let them eat raw leek moderately, tempered as mentioned above, because it is better raw than cooked. It is not very suitable in medicine because it grows in unstable air, when the warmth of the air has moisture in it and when the moisture has heat.

LXXXII. Welsh Onion

Every leek [*lauch*] that is hollow, such as surige and priestlauch and planza and the like, is not very warm, but is temperate and has almost winelike juice in it. Welsh onions grow from the

wind and the moisture of the earth, but are remarkably less noxious than other leeks. They do not create storms in a person's humors and can be digested easily. Eaten raw, they do not harm healthy people. Let them be cooked for sick people so that their moisture is not joined to the moisture of the sick people since the sick have various humors in themselves.

LXXXIII. Onion

Onion [*umlauch*] does not have the right warmth, but has sharp moisture. It grows from the dew that is present around daybreak when the powers of the dew are disappearing. It is as harmful and poisonous to eat as the juice of other useless herbs. It is healthy to eat cooked because the harmful elements that are in it are lessened through fire. It is good cooked for those who have ague, fever, or gout. For those, however, who have a sick and weak stomach, it creates suffering, either raw or cooked, because of its moisture.

LXXXIV. Cabbage

Cabbage [*kole*], kale [*weydenkole*], and red cabbage [*kochkole*] are of a moist nature. And cauliflower [*kappus*] is somewhat colder than warm and is of a somewhat dry nature. They grow from the dampness of the dew and the air. And thereupon they have, as it were, powers and inner properties. Their dryness is

Cabbage

has powers and inner properties.

Onion

is good cooked for those who
have ague, fever, or gout.

somewhat useless and because of this they cause illnesses in people and wound weak intestines. But healthy people who have strong veins and who are not fat are able to eat them and overcome their powers. They are harmful, however, to fat people whose flesh abounds in juice. Eating these is almost as harmful to them as it is to sick people. And they are harmful in relishes and with cooked meat since they increase bad humors rather than diminish them.

LXXXV. Meadow Grasses

Meadow grasses [*wiszgras*] are of a temperate nature and are moderately dry. They are like medicine and lettuce for the healthy and sick to eat. They do not cause harmful humors and are easily digested because of their soundness.

LXXXVI. Stutgrass

Stutgrasses [*stutgras*], which are smaller than meadow grasses, prepare weak and sick humors in weak people and increase their melancholy. They are heavy to digest and are not good for people to eat. They are like weeds since their greenness is evil.

LXXXVII. Squash

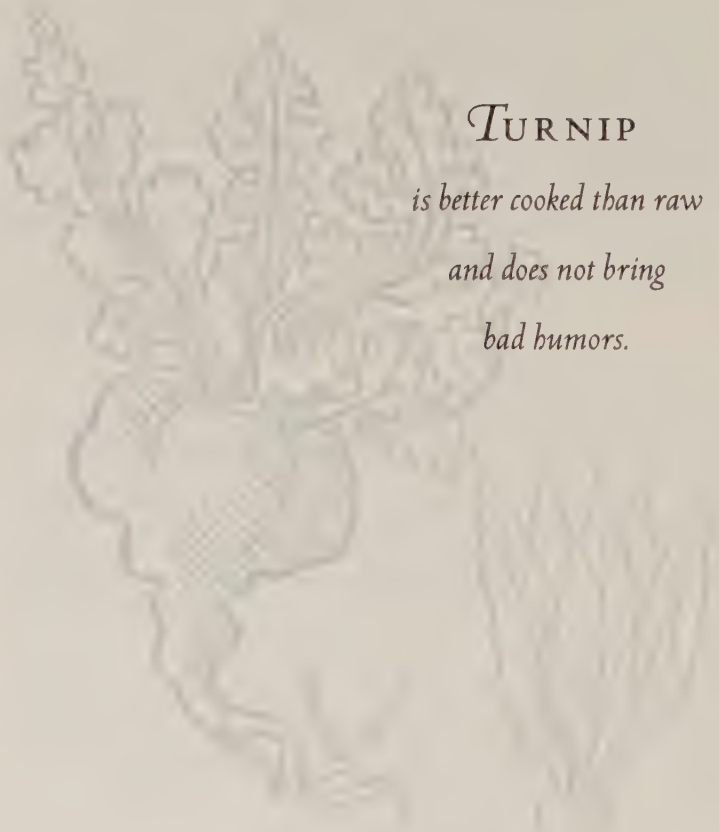
Squash [*kurbesa*] are dry and cold and grow from the air. They are good for both the sick and healthy to eat. But melons are moist and cold and grow from the moisture of the earth. They stir up bitter humors in people and are not good for sick people to eat.

LXXXVIII. Turnip

Turnip [*ruba*] is more warm than cold, and while it is heavy in a person's stomach, it is easy to digest. Let whoever wishes to eat it raw remove the exterior rind completely. This is thick and its greenness is harmful to a person. When the rind has been removed, the inner part can be eaten. But it is better cooked than raw and does not bring bad humors. But if at some time a humor rises up into an ulcer, let the person eat some turnip and the ulcer will be checked. But if someone who is congested in his or her lungs eats turnips, cooked or raw, it will torment his or her lungs somewhat because it does not have enough power to resist serious illnesses.

LXXXIX. Radish

Radish [*retich*] is more warm than cold. But after it is dug up, it should be placed in a trench under the earth in a humid place



Turnip

is better cooked than raw
and does not bring
bad humors.

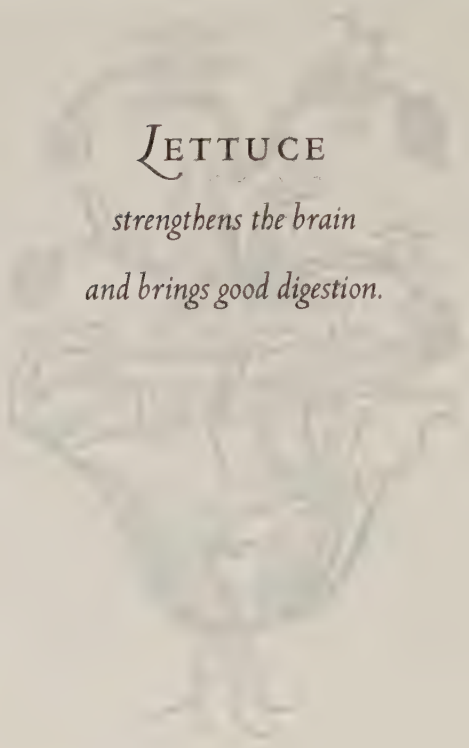
Radish

cleanses the brain and lessens
the bad humors in the intestines.

and left there for two or three days so that its greenness is tempered and is, therefore, better for eating. When it has been eaten, it cleanses the brain and lessens the bad humors in the intestines. If a strong and fat person eats it, it cures and purges the person inwardly; it, however, harms a sick and lean body. But if a sick person wishes to eat it, let them dry it first upon a fiery stone and then reduce it to powder. Let them add fennel seed or dried salt to the powder and then eat it with bread. It cleanses the foulness inside the person and strengthens the person. But let whoever has phlegm pulverize radish in the same way. Then cook honey with wine and mix in the powder. Cool this somewhat and drink it either eating or fasting. The powder purges the phlegm and the honey keeps the person from becoming thin. It is thought that eating this expels the bad humors and the stench. However, let whoever eats radish eat galingale afterward; this checks bad breath and does not harm the person.

XC. Lettuce

Domestic lettuce [*latich*], which can be eaten, is very cold. Eaten without condiments, its useless juice makes a person's brain empty and fills the stomach with illness. Therefore, let whoever wishes to eat it first mix it and temper it with dill, vinegar, or garlic so that it is steeped in these for a short times before it is eaten. If eaten tempered in this way, lettuce strength-



Lettuce

strengthens the brain

and brings good digestion.

ens the brain and brings good digestion. If someone suffers pain or swelling in the gums, let the person take lettuce, or if they do not have any lettuce, let them take oak leaves that are just budding and add a little more chervil. Crush these moderately, and add wine. Place this in the mouth and the bad humors of the swelling gums will be expelled.

XCI. Prickly Lettuce

Prickly lettuce [*lactuca agrestis*] has almost the same nature as domestic lettuce. This lettuce, however, is useless and is said to be a weed. Whoever eats it raw or cooked becomes mindless and empty in his or her marrow because this lettuce is neither warm nor cold but is like a useless wind that dries up the fruit of the earth and does not bring forth any fruitfulness. This lettuce grows from the foam of the sweat of the earth and is, therefore, useless. But if a cow suffers in its stomach, mince prickly lettuce into its grain that has been heated somewhat in water. Do this often and the cow will be cured. Let whoever has scrofula, before it ruptures, take prickly lettuce, clearly a large leaf that is white on the outside and green on the inside. Let the person break off pieces the size of the scrofula, and then throw the rest away. Let the person smear honey on the pieces broken off and place this on the scrofula for three days and nights; the scrofula will be excised. Then let the person place this again on the scrofula and it will become even smaller.

XCII. Wild Lettuce

Wild lettuce [*wilde latich*] is cold and extinguishes a person's desire. Let a man who has an overabundance of lust in his loins cook wild lettuce in water and pour it over himself in a sauna.

Let him also place this same cooked wild lettuce that is still warm around his loins while he is still in the sauna. Let him do this often. It extinguishes his desire, but does not harm the health of his body. If a woman's womb swells with desire so that it is uncontrollable, let her take a sauna bath with wild lettuce. Sitting in the sauna, let her pour the water in which the lettuce was cooked over the hot stones. Let her also place this cooked and warm lettuce over her belly. Let her do this often and her desire will flee while the good health of her body does not diminish. But also, whether it is a man or a woman who has uncontrollable desire, let the person dry wild lettuce in the sun and then reduce it to a powder in his or her hand. Drink this powder with warm wine; the desire will be extinguished without any attack on the body.

XCIII. CHARLOCK

Charlock [*herba senff*] grows in fields and in vineyards. It can be eaten. It is warm, but its warmth is unstable. It is also humid, but it has an unworthy sluggishness in its humidity because it grows in turbulent winds and changing breezes. It is not useful, although poor people still eat it. When it is eaten, it is heavy on the stomach and brings poisonous and sick humors to a person. Nevertheless, it is easily digested. It does not, however, harm healthy and thin people, but it truly harms sick and

fat people for it is heavy in the stomach of sick people and it makes it difficult for fat people to breathe.

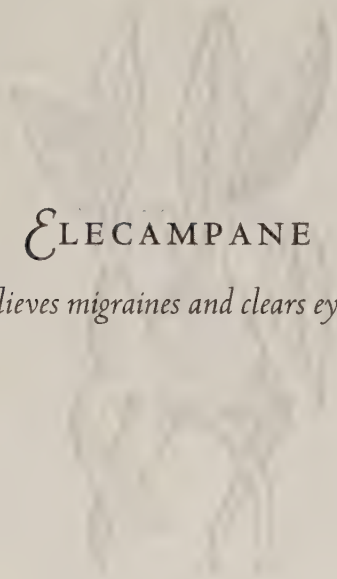
XCIV. *Mustard*

Mustard [*synape*] is of a very warm and somewhat dry nature. It grows in tempered warmth and cold, that is in tempered breezes. It has the powers of trees and herbs since it grows in that wind that brings forth fruit. And because it grows from the greenness of the earth, it has a bit of juice. This herb is harmful to eat because its strength is weak and unstable. It destroys a person inwardly who eats it, but its seed flavors other foods. It is not good for a person with a weak or cold stomach because it is heavy and does not cleanse the stomach. But a strong stomach can overcome it. However, when it is eaten, it clarifies a person's eyes; but it brings fogginess to the brain and a certain bitterness to the head since it draws out some humor from the head. It sends great evil and more harm into a person's head. It does not bring good and right digestion but rather makes the digestion painful, and makes, as it were, smoke in a person. Let whoever eats it, do so moderately. It harms sick people since they do not have the strength to resist it. It does not, however, harm healthy people much since their strength restores them. However, let whoever wants to eat mustard freely, warm wine, pour mustard into it, and stir these together. Eaten this way, it does not harm sick people since its

harmfulness is removed through the warmth of the wine. If the person does not have wine, let them pour cold vinegar over it; eaten in this way, it is not harmful. If it has not been tempered by wine or vinegar, it is not suitable for a person to eat. It is not suitable for a sick person if it harms a healthy one.

XCV. ELECAMPANE

Elecampane [*alant*] is of a warm and dry nature and has useful powers. Let a person place it dry or green in pure wine. But after it has shriveled up in the wine, it loses its powers, so remove it and replace it with new. Let whoever suffers in the lungs drink this moderately daily before or after eating and the poisons will be removed. It also relieves migraines and clears eyes. But if someone drinks this frequently, it will harm the strength of that person. If you do not have wine to put this in, make some pure hydromel with honey and water. Put this in the elecampane and drink it as previously described. Also, take fig, twice as much elecampane, add galingale, and make a pure drink. Drink this if you have sick lungs and no other illnesses; it is good against the illnesses of the lungs. If, in addition to the illness of the lungs, you have other illnesses, do not drink it for it is too strong for drinking and you will be harmed by it.

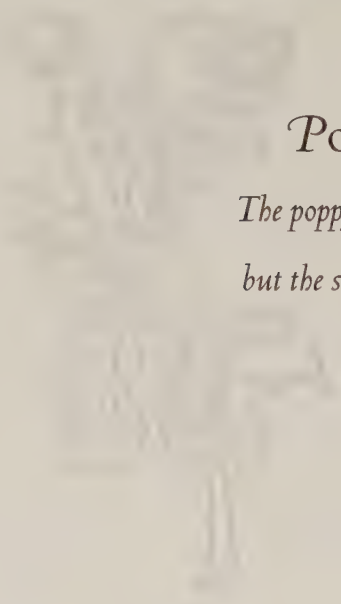


Elecampane

relieves migraines and clears eyes.

XCVI. Poppy

Poppy [*papver*] is cold and somewhat humid. When its seed is eaten, it brings sleep and prevents prurigo. Its seed checks hungry lice and nits. The seed can be eaten soaked in water, but it is better and more useful eaten raw than cooked. Indeed, the oil expressed from the seed does not nourish or refresh a person; it brings neither a healthy person nor a sick person to fullness. The oil is cold, but the seed is warm.



Poppy

The poppy's oil is cold,

but the seed is warm.

XCVII. Mallow

Mallow [*babela*] is moderately cold, as the dew is, but it is colder. Let no one eat it raw, because if it is eaten raw, it is poisonous and has thick and poisonous humors in it, and brings these into the person. For those, however, who have a sick stomach, it is good cooked and eaten when it is new, clearly when it first begins to grow. Let the person make a paste, with lard added, and eat it; it helps digestion somewhat. But let

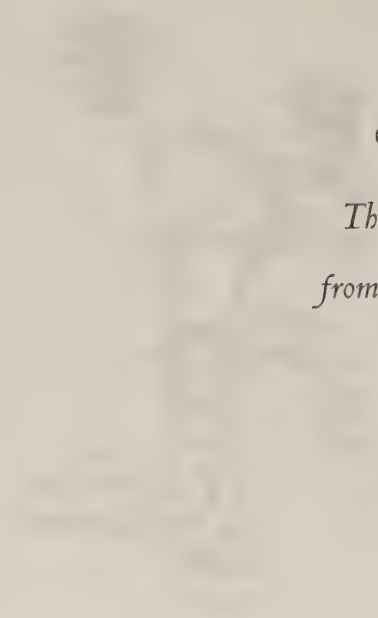
whoever has a sick stomach eat it moderately so that it does not harm him or her. Let a healthy person avoid it completely.

XCVIII. Burdock

The herb that is called burdock [*cletta*] has a somewhat harmful warmth. It grows from the sap and sweat of the earth, and is both useful and useless. Its root has no usefulness and its leaves, whether raw or cooked, are dangerous for a person to eat, except for a person who was born with a stone in his or her body. Let this person cook the leaves of this herb in the best wine. After the wine has been strained through a piece of cloth, drink it warm, whether eating or fasting; its strength will wear down the stone. Also, reduce its flowers to powder. Then take a snail and its shell, throw away the snail, and reduce the shell to powder. Mix these together so that there is more powder from the snail's shell. If someone has scabies on his or her head, put this powder on the wounds from nine to fifteen days. On the fourth or fifth day, wash the person's head with lye made from beech wood; the person will be healed.

XCIX. Thistle

Thistle [*distel*], whether smooth or prickly, has quick warmth that becomes lukewarm quickly since it exudes from the earth.



THISTLE

The sweat of the earth,
from which thistle is born,
makes it twisted.

The sweat of the earth, from which this herb is born, makes it twisted. Just as people sweat when they are anxious, so also the sweat of the earth sends forth twisted herbs that are harmful. Even when a thistle is smooth, it is useless for a person who eats it raw because if eaten raw, it weakens the blood and produces decay. It diffuses the person's humors, just as good wine is diffused when water is poured into it. From it, a person becomes lacking in sense, and weak in blood and humors. But nevertheless, if thistle is cooked, it does not help or harm a healthy per-

son much since it neither strengthens the blood nor reduces hunger. However, it harms sick people, whether cooked or raw, because it excites weariness in them. But lady's-thistle is cold and greatly useful. If anyone suffers a stitch in the heart or in another place or in some other member, let the person take lady's-thistle and a little less sage, and reduce them to a juice in a little water. Let the person drink it immediately within the hour when he or she suffers from the stitch, and the person will be better.

C. Nettle

Nettle [*urtica*] is very warm in its type. It is not any good eaten raw because of its harshness. But when it is newly from the earth, it is useful cooked as food for people because it purges and removes mucus from the stomach. Any kind of nettle does this. If worms grow up from the harmful and bad humors that are poisonous in the person, let the person take juice from stinging nettle, an equal weight of mullein, and the leaves or bark of a walnut tree equal to the amount of the other two ingredients. Add a little vinegar and more of honey. Bring this to a boil in a new pan. Remove the foam, and after it has boiled a while, remove it from the fire. Let the person drink this moderately for fifteen days while fasting, but after sufficient food; the worms will die. And let a person who is unwillingly forgetful pound stinging nettle to a juice, and add a little olive oil.

When the person goes to sleep, let them anoint the chest and temples with this. Let them do this often and the forgetfulness will lessen. And if a watery discharge flows from the nostrils of a horse so that it coughs, cook stinging nettle and more of lovage in water. With the reins put on the horse, let the warm vapors enter the horse's nostrils, and it will be healed. If a horse has pain in its stomach, frequently mix stinging nettle and more of lovage with its fodder so that the horse may eat these together; the horse will be healthy.

CI. PLANTAIN

Plantain [*wegerich*] is warm and dry. Take plantain and express its juice. When it has been tempered with wine or honey and has been strained through a piece of cloth, give it to drink to the person who suffers from gout, and the gout will end. Let the person who has swollen glands dry the root of plantain in a fire and place it warm over the gland, tying a piece of cloth over it. The person will be better. Do not, however, place it over scrofula because this would harm the person. Let whoever suffers from a stitch cook plantain leaves in water, express the water out of it, and place it warm over the place where it hurts; the stitch will stop. And if a spider or some other vermin touches or stings a person, the spot should be smeared with plantain juice, and the person will be better. And if a man or woman eats or drinks a love potion, plantain juice should be given to them to drink, with or without water. And afterward,

Plantain

If a man or a woman
eats or drinks a love potion,
plantain juice should be
given to them to drink.

let them drink some other strong potion. The person will be purged inside and will be made better. If a person breaks a bone in some place with a fall, let them cut up some plantain root in honey and eat it daily while fasting. Also, let them moderately cook some plantain leaves or roots with water in a new pan and then place it warm on the place where the injury is; the broken bone will be healed.

CII. MENNA

Menna [*menna*] is warm and dry, and its leaves placed over an open wound draw out the poison and heal it. But cooked as a paste and then eaten, it heals painful and ulcerated intestines.

CIII. VIOLET

Violet [*viola*] is between warm and cold. But nevertheless, it is cold and grows from the air, clearly sometime after the winter air first begins to warm up. It is useful for cloudy eyes. Take good oil and make it hot either in the sun or in a fire in a new pot. When the oil is hot, stir in violets so that it is thickened. Place this in a glass vessel and save it. At night put this oil around the eyelids and eyes, but do not let it touch the eye itself; the cloudiness will flee from the eyes. And let whoever is oppressed through melancholy with a sad mind and is thus harmed in his or her breathing cook violets in pure wine, strain this through a piece of cloth, add galingale to this wine, and thus make a healing drink. Let the person drink this, and it checks the melancholy. This makes the person happy, and makes his or her breathing healthy.

CIV. ORACH

Orach [*melda*] is more cold than warm, but it is nevertheless somewhat temperate. When it is eaten, it makes a person's di-

Violet

is useful for cloudy eyes.

Orach

makes a person's digestion good.

Ground Ivy

Ground ivy's greenness is useful.

gestion good. And if poisonous glands begin to develop in a person, which is scrofula, let them prepare a paste with orach and with leek less than the orach and with hyssop less than the leek. Let them eat this, and the scrofula will dry up. But also let the person cook orach in water, squeeze out the water, and then place it warm over the scrofula. The person will get better.

CV. GROUND IVY

Ground ivy [*gunderebe*] is more warm than cold, and it is dry. It has certain colors. Its greenness is useful so that when a person who languishes and whose reason is lacking soaks it in warm water and cooks it in a puree or a broth and eats it often with meat and small tarts, the person will be helped. And if a person washes his or her head with it and with lye frequently it chases away many infirmities from the head and prevents the person from getting sick. But if bad humors trouble the head, so that the ears also ring, let the person boil ground ivy in warm water, squeeze out the water, and then place it warm around the head. What is in the head will lessen, and the person's hearing will be opened. And let whoever has a pain in or around the chest place the soaked and cooked ivy around the chest; the person will be better.

CVI. SOUTHERNWOOD

Southernwood [*stagwurtz*] is warm and dry and has an odor. If a person is anointed with it and inhales its odor, it excites melancholy and anger and troubles the head. But wherever scabies begin to appear on the head, let the person pour the juice of southernwood over those sores; the person will be cured. And wherever boils erupt on the body, or wherever any other members are withered, let the person pound southernwood and put it around the place. Let them also anoint the place with its juice, and the person will be better. However, when the scabies and the withered limbs persist, the southernwood should thereupon be removed since it then does more harm than good. If a person suffers from gout in his or her members, let them take sufficient southernwood, some old lard, and a little olive oil, and heat them together in a frying pan. Then place this on the members where the gout rages, tying it with a piece of cloth. Do this often and the gout will cease.

CVII. MUGWORT

Mugwort [*biboz*] is very warm, and its juice is very useful. If it is cooked and eaten as a paste, it heals sick intestines and makes a cold stomach warm. If someone eats or drinks something that causes pain, let the person cook and eat mugwort with meat, or with lard, or in a paste, or in some other condiment,

and it will attract the foulness that was in the previous food or drink, and chase it away. If bad humors, gathered in some place in a person's body, flow out through broken skin where there is no infected wound, let the person take mugwort and express the juice. Add honey to this juice so that the honey exceeds the mugwort juice, and then rub it on the place where it hurts. Also, cover it with a little egg white and tie it with a piece of cloth. Do this until the person is better.

CVIII. Clover

Clover [*cle*] is as warm as it is cold, and it has juice. It is useful as food for cattle. But it is of little value as medicine unless against cloudy eyes. Place its flowers in olive oil, stir them around in it without any cooking, and then smear this around the eyelids and cloudy eyes. As soon as the eyes have been anointed, throw out the flowers that were placed in the olive oil because they do not hold their power very long as they are not able to stay and last long in the oil. If the person does this often, the cloudy eyes will be cleared.

CIX. Wormwood

Wormwood [*wermuda*] is very warm and has much strength. It is the principal remedy for all ailments. Pour a sufficient amount of its juice into warm wine. For a person who has a

pain in his or her head, wet the entire head from the eyes to the ears to the neck. Do this at night when the person goes to bed. Cover the person's entire head with a woolen cap until morning, and the pain in his or her tormented head will be checked. It will check the pain in the head from gout and the more inner pain of the head as well. Also mix its juice into olive oil so that there is twice as much oil as wormwood juice. Warm this in a glass vase from the sun, and keep it for a year. When a person suffers pain in or around the chest so that it makes the person cough, rub this on the chest. And when a person suffers pain in the side, rub it there. This mixture heals the person inwardly and outwardly. Also pound wormwood into a juice in a mortar, add deer tallow and deer marrow so that there is twice as much wormwood as tallow, and twice as much tallow as morrow. Anoint a person with it who suffers so severely from gout that his or her members threaten to break. Do this while they are near a fire, and they will be healed. And when wormwood is fresh, pound it and express its juice through a piece of cloth. Then moderately cook wine with honey and mix this juice into this wine so that the wormwood juice overcomes the taste of the wine and honey. Drink this every third day while fasting from May to October. It checks a person's melancholy, clears the eyes, strengthens the heart, does not allow the lungs to become ill, warms the stomach, purges the intestines, and makes good digestion possible.

Henbane

If someone eats henbane,

it makes deadly poison

in the person.

CX. Henbane

Henbane [*bilsa*] is cold and soft and does not have any powers. If someone eats it or the oil made from its seeds, it makes deadly poison in the person. But where a person has parasites so that they make the flesh sore, let the person rub that place with henbane juice, and the parasites will die. Oil made from its seed is not much use, but where there is too much heat rising up in a person's members, anoint that place with this oil and it

will cool the place without any other medicine. This oil is not useful for other ailments. However, when a drunk has returned to himself or herself, let the person put this juice in cold water, and wet the forehead, temples, and throat with it. The person will get better.

CXI. Tansy

Tansy [*reynfan*] is warm and somewhat moist. It is good against all overabundant humors that flow out. Let whoever has catarrh and coughs because of it eat tansy either in broth or in a paste, with meat or in some other way. This checks the humors so that they do not increase and thus they decrease. And let whoever has a harsh cough prepare tansy with whole wheat flour and eat it often. This dissolves the dryness and inner injuries from the cough. The person having the phlegm will cough it out, and will get better. Let whoever has heaviness and weight in the stomach from various bad food take broth cooked without vegetables and other herbs and place tansy in it. Cook it again and then eat it often. It softens the stomach, makes it light, and improves digestion. And let whoever cannot urinate because he or she is constricted by a stone pound tansy, strain its juice through a piece of cloth, add a little wine, and drink it often. The constriction will loosen and the person will be able to urinate. Let a woman who suffers from obstructed menses take tansy, an equal weight of feverfew, and a

Tansy

is good against all

overabundant humors

that flow out.

little more mullein than either of the others. Cook these in water from an open and flowing stream that has been tempered by the sun and the air. Then let her take rocks and place them in a fire, and make a sauna bath from this water and herbs. And when she enters this bath, let her place these warm herbs on the bench and sit on them. If they become cold, let her heat them again in the previously mentioned water. Let her do this as long as she sits in the sauna so that her skin and flesh are soft-

ened on the outside and in her womb by the humors of these herbs and so that her closed veins are opened. Then let her take bearberries, a third as much yarrow, rue a third as much as the yarrow, birthwort as much as the bearberries and yarrow, and a little more dittany. Pound these in a mortar, and cook these in a vessel with good and pure wine. After they are cooked with the wine, pour them into a sack. Then let her crush as many cloves as she has with a little less white pepper. Add enough fresh honey that does not have any impurities. Boil this in the best wine and mix this into the sack with the previously mentioned herbs and thus prepare claret. Let her drink this daily, fasting or with food, but not in the previously mentioned bath since a bath constricts a person somewhat. Let her do this until she is well. But while she suffers from the constriction of blood, let her avoid beef and other heavy and strong foods. Let her eat soft foods and drink wine. And meanwhile, let her drink well water and avoid water springing and flowing from a fountain since these are somewhat harsher than the others.

CXII. Oregano

Oregano [*dost*] is warm and dry, but neither of these thrives more strongly in it. If any person eats or drinks oregano, or lets it into the body in some other way, it causes leprosy and swells up the lungs. It also weakens the liver. But let whoever has red leprosy, whether recently or for a long time, take oregano

juice, add a little less horehound juice, henbane oil more than there is of the other two, and a little wine, and mix all these together. When a person is almost ready to leave the sauna, let the person pour this mixture over himself or herself. After the person leaves the sauna and is sweating greatly, let the person cover himself or herself completely with goat tallow that has been dissolved in a small dish over a fire. Let them stay in bed while this dries. After it has dried, let them take and pound the same oregano, add bran to its stems, and mix these together in a small dish. Put this warm on the leprous sores, tie a bandage over them, and leave it there for some time while they are warmed by it. If the person does this often, he or she will be cured without a doubt, unless the person dies, or unless God does not want the person cured. Also let whoever suffers from quotidian fever pulverize oregano, a little camphor, and more tormentil than there is of the other two. At the outset of the fever, let the person mix this in warm wine and drink it while staying in bed; the person will be healed.

CXIII. YARROW

Yarrow [*garwa*] is somewhat warm and dry, and it has discreet and subtle powers for wounds. If a person has been wounded by a blow, let the wound be washed with wine. Then gently tie warm yarrow, cooked moderately in water and with the water squeezed out, over the bandage placed over the wound. It will

draw out the infection from the wound, and the wound will heal. Let the person do this as often and as long as necessary. But after the wound begins to draw together and heal somewhat, then remove the cloth and place the yarrow directly over the wound and it will heal more healthily and perfectly. Let whoever receives an internal wound so that there is a constriction or a fracture pulverize yarrow and drink it in warm water. And after the person is better let them take this same powder in warm wine, and they will be healed. Also let a person who suffers from a tertian fever cook yarrow and twice as much female fern in sweet and good wine and strain it through a piece of cloth. Drink this wine at the beginning of the fever. Drink these herbs in this wine for three days and, if necessary, renew it with similar fresh herbs; the fever will lessen and the person will be healed.

CXIV. AGRIMONY

Agrimony [*agrimonia*] is hot. Let a person who has lost understanding and knowledge have the hair cut from his or her head since the hair creates a horrible and shaking tremor. Then cook agrimony in water and wash the person's head with this warm water. Also, the herb should be tied warm over the heart when the person first senses mindlessness. Then place it warm over the forehead and temples. The person's understanding and knowledge will be purified, and the mindlessness will

leave. Let a person who excretes or throws off bile and a great deal of mucus from sick intestines and who also has a cold stomach always drink agrimony placed in wine, whether eating or fasting. This lessens and purges the excretions and warms the stomach. Also, in order for a person to be purged from saliva and excretion and a runny nose, let them take the juice of agrimony and twice as much fennel juice, and add to these one half pennyweight of the juice of Robert herb. Then take as much galingale as there is of the other three, six pennyweight of storax, and two pennyweight of female fern. Pulverize these and mix this with the previously mentioned liquid. Then make little pills from this, about the size of a bean. Afterward, take a quarter pennyweight of celadine juice and dip the pills in this. Place them in the sun to dry. But if there is no warmth to the sun, place them in a light wind or gentle breeze so that they can dry gradually. When the person wishes to take these pills, let them wrap the stomach with lamb skins or skins from some other animal so that they are warm from these since it is a healthy warmth. The person should not be near a fire, but should use the warmth of this covering. Let them take the pills before sunrise since dawn is a sweeter and softer time. Let them take five or nine pills, dipping each one moderately in honey before swallowing it. After eating them, let the person walk around moderately in a shady place and not in the warmth of the sun until they feel the solution through and through. Around the middle of the day, after the person has felt the solu-

tion in himself or herself, or if the person's harsh stomach has not had it, let them sip the first porridge from wheat flour so that the intestines may be healed by this gentle porridge or so that the hardened stomach may be softened in this way. If, however, a person becomes leprous from lust or incontinence, let them cook agrimony, a third part of hyssop, and twice as much asarum as the other two in a cauldron. Let the person prepare a bath from these, mix in as much menstrual blood as he or she can get, and get into the bath. But also let the person take goose fat, twice as much chicken fat, and a little chicken dung. Make an ointment from these. When the person gets out of the previously mentioned bath, let them smear this ointment on himself or herself, and go back to bed. Let them do this often and they will be healed. Also pound agrimony in a mortar and place it around the eyes at night, being careful that it does not enter the eyes. Tie with a piece of cloth. This will attack the cloudiness of the eyes and make them clear.

CXV. Dittany

Dittany [*dictamnus*] is warm and dry and has the powers of fire and stone, because just as stone is hard and holds heat when it comes out of the fire, so also dittany is strong against the illnesses in which these qualities prevail. If a stone develops in a person who is fat, just as it begins to increase in size, let them pulverize dittany and eat this powder frequently with wheat

bread; this will keep the stone from growing. But in a person in whom the stone has already grown, let them put dittany powder in vinegar mixed with honey and drink it often while fasting; the stone will break up. But let whoever suffers pain in his or her heart eat the powder made from dittany; the pain in the heart will end. But also if someone grows lame in some place in the limbs, let the person cook dittany vigorously in water and then throw out the part in the middle, which is like the heart. While it is cooking, add twice as much moss that grows on a house and twice as much stinging nettle as the house moss, and mix these together. After it has cooked and with the water expressed moderately, let the person place it warm over the joints of those members and over the veins of the limbs getting lame. Do this often and the person will be cured.

CXVI. German Chamomile

German chamomile [*metra*] is warm and has a pleasant juice. It is like a pleasant ointment for painful intestines. Let whoever suffers in the intestines cook German chamomile with water and with lard or oil. Add a similar amount of fine whole wheat flour, and make a sauce. Let the person eat this, and the intestines will become well. When women menstruate, let them drink and eat the same sauce as mentioned above. It will pleasantly and lightly prepare the purgation of inner matter so that menstruation can begin. However, let a person who suffers a

stitch mix the juice of German chamomile and cow butter. Rub this on the place where it hurts, and the person will be cured.

CXVII. Mouse-ear

Mouse-ear [*musore*] is cold. When it is eaten, it strengthens the heart, and it lessen the bad humors that have gathered together in one place in a person. But a person who eats it should not eat it alone or plain because it is too harsh. Let them add a little dittany, or a little galingale, or a little zedoary, and then eat it as mentioned above; the bad humors will dissipate.

CXVIII. Gladiolus

Gladiolus [*gladiola*] is warm and dry. All its power is in its root, and its greenness rises into its leaves. In May, take juice from its leaves. Melt fat in a dish and add this juice, thus making an ointment that appears to be green. Let whoever has a little bit of scabies rub this ointment on frequently; the person will be cured. Let whoever has skin that is hard like bark on his or her face or that has a bad color squeeze juice from gladiolus leaves, pour it into a vase with water from a flowing river, and warm it moderately. Let the person wash his or her face with this moderately warm juice. Do this often and it will make the skin soft and give a good and beautiful color to the face. But also let the person cook the root and leaves of gladiolus in water, squeeze

out the water, and then place it warm around the head of a mentally imbalanced person. Tie this with a piece of cloth, and let the person sleep like this. Do this often. Then slice up the bulb of the gladiolus, sweeten with honey, and give this to the imbalanced person to eat often; the person will be healed. Also, pound gladiolus root with good wine in a mortar, warm this wine, strain it through a piece of cloth, and give this to a person who suffers from a stone to drink while warm. Also, give it to a person whose urination is constricted. It softens the stone, and the constricted urinary tract will be opened. Against a recent case of leprosy, pound gladiolus root, place this in the milk of an ass, and make it coagulate. Pour pork lard in a small dish and add the previous ingredients. Cook this, stirring vigorously, squeeze out the liquid into a vase, and you will have an ointment. Then make lye from ashes of alder trees. When the person is just beginning to be leprous, let the person first wash his or her body where the leprosy is with the lye. Then rub the ointment on this place. Let the person do this often, and the person will be healed.

CXIX. *H*ORSERADISH

Horseradish [*merrich*] is warm. In March when all the herbs get green, horseradish is soft, but only for a short time. When it is eaten then, it is good for healthy and strong people since it strengthens the greenness of their good humors. After it

grows hard and when its rind is tough, it is dangerous to eat because it does not have any greenness. It makes a person dry, just as if the person had eaten wood. Therefore, do not let them eat it, but nevertheless, let them suck out its juice and spit the rest from his or her mouth. However, if a lean and dry person wishes to eat horseradish so that they may be strengthened somewhat, do not let them eat too much of it, so that he or she suffers since the person only has moderate strength. When horseradish is green, let it dry in the sun. Add an equal amount of galingale powder to the dried horseradish. Let whoever suffers pain in his or her heart eat this powder, eating or fasting, with bread. But let whoever suffers pain in the lungs drink this powder either in warm wine or in warm water, eating or fasting; the person will be cured.

CXX. Dwarf Elder

Dwarf elder [*batich*] is cold and moist, and is contrary to the nature of a person so that if anyone eats it, it is dangerous. But if someone's head is dizzy, like rushing water, from bad humors, let dwarf elder be placed cold around the person's head; the person will get better. If someone's nails on his or her fingers and toes are mangy, let them tie dwarf elder berries on the nails often so that they can be purged or fall off. Other beautiful ones will grow back.

CXXI. Black Nightshade

Black nightshade [*nachtschade*] is warm and dry. Let whoever suffers pain in the heart, or whose heart is not strong, cook black nightshade moderately in water, squeeze out the water, and then place it warm over the heart; the person will be better. But let whoever has a toothache warm black nightshade in water. When the person goes to sleep at night, let them place this warm on the upper and lower jaws where it hurts; the pain will cease. When a person's feet swell up, let them put black nightshade, moderately warmed in water, on the feet; the swelling will go down. But let whoever suffers pain in the marrow of the legs cook black nightshade in water and place it warm around his or her legs, tying a piece of cloth around them; the person will get better.

CXXII. Calendula

Calendula [*ringula*] is cold and moist. It has strong greenness and prevails against poison. Let whoever has eaten poison cook calendula in water, squeeze out the water, and then place it warm over the stomach; the poison will be weakened and excreted. Also let the same person immediately warm some good wine, place enough calendula in it, and warm the wine again. Then let whoever has consumed the poison drink the wine semi-warm. The person will get rid of the poison through his or her nose, or the person will eject the foam. If cattle or sheep

have eaten something bad that makes them swell up rapidly, pound some calendula and squeeze out the juice. Pour that juice with a little water into their mouths so that they swallow it; they will be cured. But if a cow or sheep coughs, pour the calendula juice without any water into its nose. The noxious humors will be immediately excreted, and the animals will be better.

Let whoever's head is crusty cut off the soft part of bacon and also its rind and throw away these parts. Then let the person take the rest, pound it with calendula in a mortar, and smear the head with it often. The crustiness will fall off, and the person's head will be beautiful. Let whoever's head has scabies take the flowers and leaves of calendula, squeeze out the juice, and prepare a paste from this juice and a little water with whole wheat or rye flour. Put this on the head, cover it with a cloth cap, and leave it there until it grows warm and the paste breaks down. Remove the cap and prepare the paste again in the same way. Smear it on the head again. Do this for nine days. Each time the paste is removed from the person's head, wash it with lye prepared with calendula juice; the person will become healthy.

CXXIII. Mullein

Mullein [*wullena*] is warm and dry and somewhat cold. Let whoever has a weak and sad heart, cook mullein with meat, fish, or pastry, but without any other herbs, and eat this often;

the person's heart will be strengthened and made happy. Let whoever has a hoarse voice or a sore throat which causes pain in the chest cook mullein and an equal amount of fennel in good wine, strain it through a piece of cloth, and then drink this often. The person's voice will return and the chest will be healed.

CXXIV. GERMANDER

Germander [*gamandrea*] is warm and fat. It is not beneficial for people or animals to eat or drink it. It flees and avoids bile and scabies, and hastens into the blood, which it weakens. It diminishes the blood and increases its waste, which it does not remove. If someone takes it as a purgative in order to lessen the bile and waste that remains, the person's body is made ill and disease follows because the blood has been weakened and the waste remains in the person. Nevertheless, let whoever suffers from a slight case of scabies between the skin and flesh pound germander with old lard and cover himself or herself with it; the flesh will be healed. But after the person begins to be healed some, they should no longer use it because it harms the blood if they use it too long. It is not beneficial to the skin when the scabies are deep in the flesh. If a person uses this ointment then, it weakens the blood and sends the waste more deeply into the body.

GERMANDER

diminishes the blood

and increases its waste.

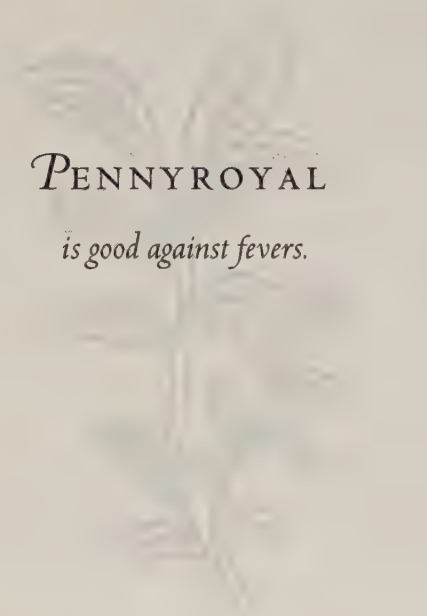
CXXV. CORNFLOWER

Cornflower [*centaurea*] is warm and dry. Let whoever has a broken bone anywhere in the body drink cornflower or its root often either in wine or in water; the broken bone will heal. But also, let the person warm cornflower in water, squeeze out the water, and place it often warm over the broken bone. Massage the place with it, and it will be healed. Let the person who has paralysis so badly that his or her tongue fails while speaking

and so that some limb fails mix the root and leaves of cornflower with new deer tallow. Make a paste with these and flour. Eat this often and the disease that weakens the person will be pressed down. Also, the same person should drink cornflower with wine often, and the disease will end.

CXXVI. Pennyroyal

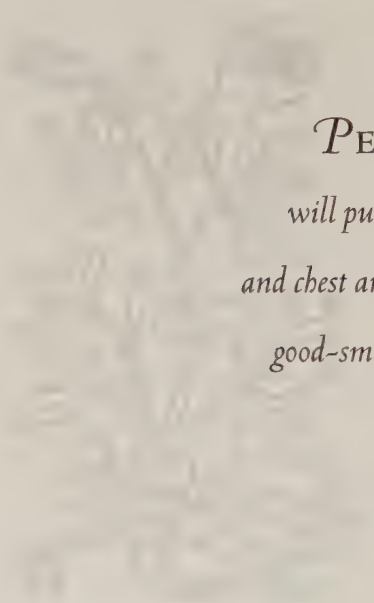
Pennyroyal [*poleya*] has pleasant warmth, but is nevertheless moist. It has some of the powers of these fifteen herbs: zedoary, cloves, galingale, ginger, basil, comfrey, lungwort, birthwort, yarrow, southernwood, female fern, agrimony, storax, geranium, and watermint. All these herbs are good against fevers. Let whoever suffers in the brain put and cook pennyroyal in wine. Then put it warm entirely around his or her head and tie a piece of cloth around it so that the brain is warm and the madness will be depressed. Let whosesoever eyes are foggy squeeze some juice from pennyroyal and anoint around the eyes and eyelids with it, but do not let any touch the eyes; their fogginess will be healed. But if some touches the eyes themselves, they will be irritated by this substance. Also, take chicken bile, twice as much pennyroyal juice, add a little pure wine, and thus make a salve. Place this in a metal jar. Then anoint the eyes and eyelids of an adolescent or a middle-aged person whose eyes are cloudy from an illness. Let a little get in the eyes. Do this for twelve nights when the person goes to



Pennyroyal

is good against fevers.

sleep, and this will remove the fogginess from the eyes. Also, pulverize pennyroyal. Put this powder in vinegar and an equal amount of honey. Drink this often, while fasting. It will purge a person's stomach and clarify the eyes. If someone eats raw pennyroyal leaves often with salt, with only meat added, it will warm a cold stomach. It also purges a poison-filled stomach and heals it.



Peony

will purge the head
and chest and give a person
good-smelling breath.

CXXVII. Peony

Peony [*beonia*] is fiery and has good strength. It is effective against tertian and quartan fevers. Pound its roots gently, place it in wine, and drink it often. The tertian and quartan fevers will flee. Pulverize peony and put this powder in flour. Add lard or poppyseed oil and make a sauce. Eat it often, and the tertian and quartan fevers will end. If a person goes out of his or her mind as if they know nothing and are lying deranged in

ecstasy, dip peony seed in honey and place it upon the tongue. The powers of the peony will rise up in the person's brain and excite it so that the person will return to his or her right mind and the understanding will return. If someone has a great deal of phlegm in the head and around the chest and, therefore, expels a great deal of mucus and even has bad breath, let them cut peony root into medium-sized circles, add some peony seed to this, and boil these ingredients in wine. Drink it moderately, warm and often. It will purge the head and chest and give the person a good-smelling breath. After they drink the wine, let them heat it with peony again up to three times. Also, take peony seed and dip it in the blood of a swallow and roll it immediately in flour. When a person falls with epilepsy, put this in the mouth while the person is still lying there. Do this every time they fall with this disease, and they will finally be cured. If gnawing worms destroy the hair, make lye with peony seed and root and wash the head with it often; the gnawing worms will die. But also, put the peony root and leaves in the person's clothes; the worms will flee without doing any harm to the clothes.

CXXVIII. Betony

Betony [*bathenia*] is warm, and it displays signs for a person's knowledge more than any other herbs, just as domestic and refined animals engage more with humans than wild animals.

Sometimes the devil sends his shadow over betony and over certain other herbs. With his deceitful nature, the devil knows all the powers that are in herbs. Let whoever is foolish or silly so that the person lacks knowledge pound betony to a juice, place it upon his or her chest at night, and tie it with a piece of cloth until morning. Do this often and the person's knowledge will return. And if someone is worn out with bad dreams, let the person take betony with them when they go to sleep and while sleeping; the person will see and know fewer bad dreams. Let a woman who suffers inordinately from a great deal of menstruation at the wrong time put betony in wine so that the wine has the sweetness of the betony. Drink this often and she will be cured. But if a man by a woman, or a woman by a man, is deceived by some magical art or is touched by some illusion or is conjured by some fantastic and diabolical incantations so that the man is insane with love for the woman or the woman is insane with love for the man, let the person find betony not used previously for medicine or magic. It is not useful any longer as medicine since it has been entangled first with magic. When betony has been found, take a leaf from it and put one leaf in each nostril and one leaf under the tongue. Hold one leaf in each hand, and place one under each foot. Let the person also look at betony intently. Let the person do this until the leaf becomes hot on the person's body. Do this often until the person is better and is thus released from the insomnia of love, if the person has not tasted by eating or drinking nor has taken into his or her body any other incantation of love. But if

anyone, whether a man or a woman, has been ensnared by magical words into loving another, let them always have betony with them, and they will be better. If it is winter, so that the leaves of betony are not available for the previously mentioned remedy, let the person take its root and use it as previously mentioned. No one should eat betony in any way since eating it harms the understanding and intellect and makes one nearly mad.

CXXIX. Black Dock

The dock [*sichterwurtz nigra*] that is called black is warm and cold, and its heat is hard and harsh. If anyone is so tormented in the head by some disease or illness so that the person loses their understanding and knowledge and is insane, let the person take black dock, add a little less thyme, and pound them together. Heat this with lard in a small dish. Then place this warm over the person's entire head and around his or her neck, and tie a piece of cloth over it. Do this once in the morning and once at night, heating it each day. After five days, make lye with ashes from a beech tree. Wash the person's head with this, and they will be cured. But if the person has not gotten his or her mind back yet, put this ointment around the head and neck for another five days. After the five days, again wash the person's head with lye. No matter how strong the mental disease may be, it will flee the person, and the person's understanding and knowledge will return.

CXXX. White Dock

White dock [*sichterwurtz alba*] has the same nature as black dock, except that the black is harsher than the white. White dock, mixed with wild thyme and fennel and lard, as mentioned above, also chases away a person's insanity. It is also beneficial if added to other medicines and ointments. Let a young girl whose menses has not come at the right time take rose mixed in oil and one-sixth the amount of white dock as the rose and mix these together in oil. Let her rub this vigorously on her groin, navel, and hips. This will loosen and move her menses. But if she is entangled by some other obstruction, the previously mentioned ointment will diminish her menses and the pain from it when it does flow, even if it does not come at the right time. But also, let a person who suffers in the heart or in the uvula pound together white dock, a third as much southernwood, and less menua than southernwood. Add to this cow butter that was prepared in May. This is the best ointment. When the person suffers heart pain, rub it there; and if the person suffers pain in the uvula, rub it on the throat; the person will be better.

CXXXI. Pimpernel

Pimpernel [*bibenella*] is colder than it is hot, and is not much use to people because its juice is sharp. But nevertheless, you

should always have it hung from your neck so that you can avoid demonic invocations, magical words, and other enchantments. But do not eat or drink pimpernel.

CXXXII. Columbine

Columbine [*agleya*] is cold. Let a person on whom a pustule begins to develop, eat raw columbine; the pustule will disappear. And let a person on whom scrofula begins to increase eat raw columbine often; the scrofula will decrease. But let one who ejects a lot of phlegm soak columbine in honey. Eat it often, and the phlegm will diminish and will be purged. Let whoever has a fever pound columbine, strain its juice through a piece of cloth, add this juice to wine, and then drink it often. The person will be better.

CXXXIII. Garden Spurge

Garden spurge [*springwurtz*] is cold and has a little bitter juice. By itself, it is not much use to a person. Were anyone to eat it alone and plain, it would dissipate inwardly in the body so that it would pass through unhealthily and with danger. But let whoever wants to take a small and soft purgative take equal amounts of cinnamon and licorice and pulverize them. Let the person roll this powder with a little wheat flour in garden-spurge juice and then form this into bean-sized pills. Dry

these in the sun or in a oven. In the morning, let the person take as many of these as five, nine, or fifteen pennies weigh. This will purge the person gently. Afterward let them observe moderation with food and drink.

CXXIV. Forget-me-not

Forget-me-not [*frideles*] does not have the right warmth or coldness in it, and holds no useful power for a person. It is like a weed and is not beneficial as a medicine. If a person eats it, it does more harm than good.

CXXXV. Hog's-fennel

Hog's-fennel [*berwurtz*] is warm and has dry greenness. Let a person who has a strong and burning fever pulverize it and eat the powder with bread, fasting or eating; the person will get better. Let whoever has gout eat this powder often; the gout will end. Let whoever is jaundiced pound the root of hog's-fennel while it is green in vinegar, and then eat it. Let the person also prepare a broth with the vinegar and eat it often; the person will be cured.

CXXXVI. Saxifrage

Saxifrage [*stembrecha*] is cold and has strong powers. It is not good for a thin person to eat because it is too strong. But let

whoever has mucus so coagulated in the stomach or bladder that the mucus becomes hardened like a stone pound the saxifrage seed in water and then drink it often, eating but not fasting. When drunk this way, it breaks up what is hard and contrary in a person, like a stone. As a result, that person is healed. And let whoever is jaundiced grind saxifrage seed in wine. Let it steep in the wine for a moderate amount of time. Then drink it often, eating; this extinguishes the jaundice that springs from an excess of gall that so many times produces matter as hard as a stone in a person.

CXXXVII. UGERA

Ugera [*ugera*] is very warm, and it has a certain sharpness. Its sharpness is so strong that it breaks down large and strong ulcers. Pound ugera in a mortar and add a little olive oil. Place it cold on the ulcer. If you do not have olive oil, add a little deer tallow, heat it in a little dish, allow it to cool, and then put it on the ulcer cold. The strength of this will soften and draw out the poison, and the person will be healed. If a person has large red ulcers, pound some ugera and add olive oil or deer tallow as mentioned above. Put this on the ulcer and extract the poison. But when the ulcer begins to grow red, remove the ugera. Prepare a hempen cloth with olive oil or deer tallow. Place this over the ulcer, and it will be healed because the poison has already been drawn out. Also, soak ugera root in vinegar. Place

this for the entire night on the place where warts have recently developed, and tie with a piece of cloth. Do this often and the warts will disappear.

CXXXVIII. Celandine

Celandine [*grintwurtz*] is very warm and has a poisonous juice that is dark and bitter. It has such bitter poison that it is not able to confer anything healthy to a person because even if it gives health in one area, it brings greater sickness more inwardly in another place. If anyone eats or drinks this, it ulcerates and harms them inwardly and makes dissolving and digesting this painful and unhealthy. Let whoever eats, drinks, or touches anything unclean so that they get ulcers on their body take old fat, add some celandine juice to it, pound these, and thus dissolve it in a dish. When they rub themselves with this ointment, they will be cured.

CXXXIX. Lovage

Lovage [*lubestuckel*] is temperately warm. If it is eaten raw, it breaks down a person's nature and makes it worse. And if someone eats it cooked and alone without any other condiments, it makes them heavy and lethargic in mind and body. If it is, however, cooked and eaten with other condiments, then it does not do much harm. Let whoever suffers pain in the glands

in the neck so that the neck veins are inflamed take lovage, a little more ground ivy, and cook these in water. Pour off the water and place it warm around the neck and swollen veins; the person will be cured.

Let whoever has a chest cough that is beginning to be painful take lovage, an equal amount of sage, and twice as much fennel as there is of the other two. Place these in a good wine until the wine takes on their flavor. Then, with the herbs removed, heat the wine. Drink it warm with food until the person is healed. If, however, the cough is moderate, let the person drink the previously mentioned potion unheated since the pain is less. But if the pain is truly strong, let the person drink the same wine heated until the condition becomes much better. If rheum flows from the nose of a horse so that it coughs, let whoever wishes to help the horse take lovage, a little less stinging nettle, and cook these in water. Then take them out of the water and, with the reins in place, let the warm vapor go into the nostrils and mouth of the horse; it will become healthy. If, however, the horse has pain in its stomach, as if from bites, let the person take lovage, a little less stinging nettle, and mix these often with the horse's fodder; the horse will be cured.

CXL. *Ivy*

Ivy [*ebich*] is more cold than warm, and, like a weed, is useless to eat. But let a person who has jaundice heat it in a small dish

with deer tallow or old fat. Place it warm over the stomach and the jaundice transfers into the herb so that the yellow will appear outwardly on the skin. When these herbs have been placed over the stomach, as previously mentioned, let the person immediately crush watercress in cold water, strain it through a piece of cloth; the jaundice will be expelled and the person will be cured.

Let a woman who inordinately suffers great menses at the wrong time cook ivy in water and place it warm around her thighs and navel. Its coldness stops the contrary flow. Also if the inner membrane that holds a person's intestines is cut by some fall, let the person cook ivy and twice as much comfrey in good wine. After the person has cooked these herbs, let the person separate them from the wine. Then mix together a little powder made from zedoary, sugar equal to the ivy, and enough cooked wine and bring to a boil. Then pour this through a little sack and make a pure drink. Let the person drink this after eating food and at night, and do this often. But also let the person place the herbs that were cooked in wine over the place where the inner membrane was ruptured. Their warmth pulls the tears together. Let the person also cut comfrey root into little pieces and put them in wine so that it takes their flavor. Always drink the wine until the person is healed.

CXLI. Althaea

Althaea [*ybischa*] is hot and dry, and is good against fevers. Let a person who has fevers of any kind pound althaea in vinegar and then drink it, fasting in the morning and at night. The fever, of whatever nature it is, will end. Let a person who has a pain in the head take althaea, add a little less sage, and crush these together. Mix these with a little olive oil. Then let the person warm them in his or her hand, near a fire, and place them on the forehead, tying it with a piece of cloth. Do this while the person sleeps, and they will be better.

CXLII. Valerian

Valerian [*denemarcha*] is warm and moist. Let whoever suffers from pleurisy or from gout pulverize valerian and add a little less catnip powder. Let the person mix flour and water into a paste in a small dish with lard, and then blend in the previously mentioned powders. Let them eat this often, and the pleurisy and gout will end so that the person will be better.

CXLIII. Catnip

Catnip [*nebetta*] is warm. Let a person who has scrofula that has not ruptured on the neck pulverize catnip and eat it often with

VALERIAN

will end pleurisy or gout.

bread or in a sauce or in a paste; the scrofula will vanish. But if the pustules are broken, put fresh and uncooked catnip on them and they will dry up.

CXLIV. STORKBILL

Storkbill [*cranschsnabel*] is very hot and somewhat moist. It has nearly the powers of spices. Therefore, take storkbill, a little less feverfew, and less yet of nutmeg. Reduce them to powder and mix them together. Let whoever suffers heart pain eat this powder with bread; or if eaten without bread, let them lick it

from his or her hand. The person will be better because this is the best powder for a healthy heart. Let whoever has a runny nose put this powder near his or her nose and inhale its odor. The mucus will disappear gently and softly, disappearing quickly without any danger to the person. Also, let whoever has a cough or constriction in the chest put this powder and flour in a small dish, add lard or butter, and make a paste. Let them eat this often, fasting or eating, and the cough or chest constriction will loosen gently and softly and will end, making the person better. Let whoever suffers chest pain because the chest is congested, or whoever suffers throat pain so that the person loses his or her voice, drink this powder in warm wine; the chest pain or throat pain will be better. But let whoever suffers pain in the head, add clear or dried salt to this powder, and then eat it with bread or lick it from his or her hand; the person will be better.

CXLV. Comfrey

Comfrey [*consolida*] is cold. If a person eats it without any reason, it destroys all the humors that have been correctly established. But if some member of a person is deficient, ulcerated, or wounded, and the person then eats comfrey, it quickly heals the bile and the ulcers on the surface of the skin, but not on the inside of the flesh. Comfrey is similar to stones thrown in a great stream so that the water is kept from flowing and much

slime settles in, and worms and other evil things remain there. Thus comfrey, eaten immoderately and not in the right way, heals outwardly, but sends all the decay more inwardly.

CXLVI. Birthwort

Birthwort [*byverwurtz*] is hot and somewhat cold. Therefore, pulverize the root and leaves of birthwort, estimate half as much feverfew powder, and add one fourth as much cinnamon powder; mix these together. Eat this mixture daily either with bread, or drink it with warm wine, or eat it with broth. You will not have any great or lasting illness until the time you die. Let no one avoid this powder prepared in this way. If a healthy person eats this powder daily, the person will not be lying in bed sick for a long time. If a sick person eats it, he or she will be healthy. So that you can save this powder throughout the year, place it in a new earthen vessel, keep it closed, and bury it in the earth. It will retain its powers.

CXLVII. Silverweed

Silverweed [*grensing unkrut*] is a weed and is not of any benefit to a person's health. Thus if a person eats it, it neither benefits nor harms them.

Grass

Goose grass is cold

and is a weed.

CXLVIII. Water Parsnip

Water parsnip [*morkrut*] is a repast for a person. It does not benefit health, and it does not harm the person, but when eaten, it fills the stomach.

CXLIX. Grass

Goose grass [*gensekrut*] is cold and is a weed. If a person eats it, it does not benefit health, but it harms the person more.

CL. FLAX

Flax [*linsamo*] is warm, etc. See section CXCIV below concerning flaxseed where many things are written that are absent here.

CLI. CHICKWEED

Chickweed [*bunsdarm*] is warm and is a weed. But if some person is injured in a fall, or if someone is struck with a cudgel so that the skin is bruised, let them cook chickweed in water, squeeze out the water, and place this warm over the place injured or wounded, and tie a piece of cloth over it. This will dispel the bile collected there.

CLII. BLACK HELLEBORE

Black hellebore [*nyesewurtz*] is warm and dry. It has a little moisture and a certain greenness that is useful. Let whoever suffers from gout and also whoever has jaundice pound black hellebore, strain its juice through a piece of cloth, and add this juice to wine. If the person has gout, let them drink this often in this way, fasting. If they have jaundice, let them drink this often, eating. The person will be cured. But also, cook black hellebore in wine, with honey added, strain this through a piece of cloth, and drink it often after eating and when going to

bed at night. Let the person do this often, and he or she will be cured. Let them do this sweetly and softly, and it will heal the chest, it will purge the stomach, and it will lessen whatever is filthy and stinking inwardly in his or her body.

CLIII. GOUTWEED

The herb that is called goutweed [*herba gicht*] is very warm and has a certain greenness in it. Let whoever has stomach pain moderately pound this herb and its seed, cook it with wine and a little honey, strain it through a piece of cloth, and then drink it warm. Let whoever wishes to take a precaution so that the stomach does not become sick drink this same potion often and while it is cold; the stomach will remain healthy. But let whoever often suffers from gout pound the same herb with its seed, add bear fat, a third as much oil as the bear fat, and cook this in water and make an ointment. Let the person anoint the place where he or she suffers. It immediately penetrates the skin, and the person's stormy period of gout will end.

CLIV. VERVAIN

Vervain [*ysena*] is more cold than warm. Let whoever suffers rotten flesh from ulcers or from worms cook vervain in water. Then place a piece of linen cloth over the putrid sores or over the places made putrid by the worms. Express the water mod-

erately from the vervain, and then place it moderately warm on top of the linen cloth placed over putrid flesh. After the vervain has dried out, again place some more cooked in the same way on top of the cloth. Do this until the putridness has been drawn out. But if someone's throat swells up, let them cook some vervain moderately in water, place it moderately warm over the throat, and tie it with a piece of cloth. Do this until the tumor vanishes.

CLV. Summer Savory

Summer savory [*satereia*] is more warm than cold. Let a person who suffers from gout so that his or her limbs are always moving pulverize summer savory, add pulverized cumin, a little less of sage than the cumin, and mix these powders together in hydromel. Let the person drink this often, eating, and they will get better.

CLVI. Arnica

Arnica [*wolfesgelegena*] is very warm and has a poisonous heat in it. When a man or woman burns with desire, if that man or woman's flesh is touched by the greenness of arnica, they will burn with love for whoever is afterward touched with the same herb. The person will be so incensed with love, almost infatuated, that he or she will become a fool.

CLVII. Indian Chickweed

Indian chickweed [*symes*] is cold. If maggots or worms eat a person, let the person pulverize Indian chickweed and place this powder on the place of the wounds; the worms and maggots will die.

CLVIII. Rush

Rush [*juncus*] is neither rightly warm nor rightly cold, but is lukewarm. It is, therefore, not beneficial as a medicine.

CLIX. Meygelana

Meygelana [*meygelana*] is cold. It has a coldness like the earth when it brings forth flowers and fruit. If scrofula or a pustule or any other kind of ulcer in which there is poison develops on a person, let the person eat meygelana often, fasting, and these will disappear. But also let whoever has epilepsy eat meygelana often. When this person has already fallen on the ground from this disease, place this herb under the tongue. The person will suffer less and will stand up more quickly.

CLX. Tormentil

Tormentil [*dornella*] is cold. Its coldness is good and healthy, and is beneficial against fevers that spring up from noxious

Tormentil

Tormentil's coldness

is good and healthy.

food. Therefore, take tormentil, cook it in wine, add a little honey, strain it through a piece of cloth, and drink it often, fasting, at night; the person will recover from the fever.

CLXI. Clary Sage

Clary sage [*scharleya*] is warm and is beneficial against poison. Let whoever has consumed poison take clary sage and add a little honey and rue. After this has been cooked, add a little thorn

apple, strain this through a piece of cloth, and then drink this three times after food. The poison will pass out of the person through vomiting or through the bowels, unless the poison is so strong that it brings death. Also, let whosoever stomach is so weak that the person is easily made sick by food take clary sage, a third as much pennyroyal, a fourth as much fennel, and cook these in good wine with a little honey added. Strain this through a piece of cloth, and drink this often at night after eating food; the stomach will be cured gently, or purged, and the person will have an appetite for eating. But also let whoever suffers a pain in his or her head cook clary sage in water, squeeze out the water, place it warm around the head, tie the head with a piece of cloth, and sleep that way; the person will get better.

CLXII. Cranesbill

Cranesbill [*storcksnabel*] is more cold than warm and is beneficial against stones. Let whoever has a stone in his or her body take cranesbill, a little less saxifrage, and cook these in water and then strain them through a piece of cloth. Then prepare a sauna bath. Let the person also cook oats in water. Pour this water in which the oats were cooked over the fiery stones. After the person has sweated in this way, while in the bath, let them drink the warm water in which the cranesbill and saxifrage were cooked. The stone will be gently broken up. Also let

whoever suffers pain in the heart and is, therefore, always sad, take cranesbill, less pennyroyal, rue less than the pennyroyal, and pulverize these. Let the person eat this powder often with bread; the person's heart will be comforted and they will be made happy.

CLXIII. BENNET

Bennet [*benedicta*] is warm. If someone consumes it in a drink, the person will burn with lustful desire. But if someone is weak of bodily strengths in his or her entire body, let them cook bennet in water and drink it warm often. They will recover their bodily strength. But after the body has gotten better, the person should avoid bennet.

CLXIV. MADDER

Madder [*risza*] is cold and is beneficial against fever. Let one who has a fever and cannot eat moderately cook madder in water, then remove the herb from the water, and then drink the water in the morning and at night. Also let them put the same herb cooked in the water warm over the stomach for a short time. Let them do this for three days and the fever will end. But also let whoever suffers from a quartan fever cook in wine an equal weight of madder and leaves from thorn bushes, and three times as much tithymal as there is of the other two. Then

MADDER

is beneficial against fever.

let the person pour out some clear and very fine wine and immerse a fiery poker in it. Do this with the wine and poker ten times. Afterward, let the person take that wine in which the previously mentioned herbs were cooked and pour it into the wine in which the poker had been immersed. Bring this to a boil, and then drink it at the beginning of the fever until the person is well.

CLXV. MUSETHA

Musetha [*musetha*] is more warm than cold. Any ointment to which it has been added becomes better and stronger, but musetha is not very beneficial by itself as a medicine.

CLXVI. BLOODWORT

Bloodwort [*birckwurtz*] is more cold than warm. Let a person who has superfluous and poisonous humors take bloodwort and pound it together with twice as much tithymal until it is juice. Let them put this in an earthen vessel and pour good and clear wine over it. Taken after food and when they go to bed for fifteen days, it will benefit them for a year as they lessen the superfluous and poisonous humors with the drink.

CLXVII. MASTERWORT

Masterwort [*astrencia*] is warm and is beneficial against fevers. If a person has any kind of fever, let them take masterwort and pound it moderately. Once it has been pounded or shredded, let them pour a half a glass of wine over it, and then let it stand over night. In the morning, let them add wine to it and drink it, fasting. Do this for three to five days; they will be cured. However, let a person who is not able to digest the food he or she has eaten take two pennyweight of aristolochia juice, one pennyweight of pimperel juice, and a half pennyweight each of

soapwort juice and ginger. Mix fine whole wheat flour with these juices, and make little wafers as wide as pennies, but somewhat thick. Bake these in the sun or in a nearly cooled oven. Let the person who suffers as mentioned above and who cannot digest food because he or she is internally warm take one of these little wafers in the morning, fasting. Or let the person who is internally cold, which congeals and compresses food, take two or three of these wafers in the morning, fasting. Let the first food the person eats after this be broth or a draft, and then good and soft food. Let them do this until the stomach is freed up.

CLXVIII. Smartweed

Smartweed [*ertpeffer*] is cold and grows from clear air. Let a person who has a fever, take a sufficient amount of smartweed and put it in good wine for a night. Then remove the smartweed and warm the wine with a fiery poker. After that, let them drink it in the morning, fasting, and at night when they go to bed. Do this until the person feels good health has returned.

CLXIX. Bramble

The bramble [*brema*] on which blackberries grow is more warm than cold. If someone suffers pain in the tongue, so that it either swells up or has an ulcer, let them cut the tongue with

Bramble

The bramble on which blackberries
grow is more warm
than cold.

a bramble or with a small lancet so that the bile can flow out. And let whoever suffers pain in the teeth do the same with the gums; the person will get better. If worms eat a person or animal, pulverize some bramble and place it on the place where the worms are eating the flesh. The worms will die and the person or animal will be healthy. But if someone suffers pain in the lungs and has a chest cough, let them take feverfew, a little less bramble, less hyssop than the bramble, and even less oregano than these. Add honey and cook it strongly in good wine. Then strain it through a piece of cloth, and drink it moderately after eating. After the person is full of food, let them drink more of this wine. Do this often; the mucus will be carried

away from the chest, and good health will return to the lungs. However, the blackberry, that of course grows on the bramble, does not harm a healthy or a sick person and is easily digested. But no medicine is found in it.

CLXX. Wild Strawberries

The herb on which wild strawberries [*erpere*] grow is more warm than cold. This herb brings mucus to the person who eats it, and is not beneficial as medicine. Indeed, the berries themselves make mucus in the person who eats them. They are not good for a healthy or sick person to eat because they grow near the earth and because they also grow in putrid air.

CLXXI. Bilberry

The herb on which bilberries [*walt bere*] grow, which are also called whortleberries, which are of course black, are very cold. It is definitely a coldness that yields somewhat to warmth, just as the cold humors from the earth and stones do more harm than good. The fruit is truly not good for eating since it stirs up gout in a person.

CLXXII. Mushrooms

Mushrooms [*fungi*] of any kind that grow upon the earth are like the foam and sweat of the earth. They are somewhat harm-

ful to the person who eats them because they make mucus and scum in the person. Nevertheless, mushrooms that grow in dry air and in dry earth are more cold than warm, and are better than those that grow in damp air and damp earth. Not much medicine is found in them. But the mushrooms that grow in the damp air and damp earth are neither fully warm nor cold, but lukewarm. If a person eats these, they stir up bad humors; there is not much medicine in them. However, mushrooms that grow on trees, whether standing or fallen, are somewhat good as food for a person, just as certain garden herbs are. They are less harmful when eaten, and are also sometimes beneficial as medicine. The mushroom that grows on an almond tree does not have the right warmth or cold, but is lukewarm. It stirs up bad humors in the person. But if worms are beginning to grow on a person, before they are alive, take a mushroom that grows on an almond tree when it is fresh and recently removed from the tree. Hold it over boiling water so that it becomes warm and moist. While it is warm and moist, place it often over the tumor; the tumor where the worms are beginning to grow will vanish. If, however, the worms have grown so that they are alive, dry this same mushroom in an oven that is warm, but without coals. Then reduce it to powder and place this powder often on the ulcers; the worms will die.

The mushroom, however, that grows on a beech tree is warm. It is good for a sick person or a healthy person to eat in food. Let a person who has a cold stomach or a stomach with

mucus take a mushroom from a beech tree while it is fresh, cook it in water with good herbs, add a little lard, and then eat this moderately enough and often; this will warm the person's stomach and the mucus will be removed. Also, if a pregnant women is so fatigued that her body is slow, heavy, and oppressed from the weight of the child, let her take a mushroom from a beech tree, boil it in water until it is completely broken down, strain this through a piece of cloth, and make a broth from this juice, adding sufficient lard. Then let her eat this once or twice a day after having eaten; the pain from her child will be dissolved.

The mushroom that grows on the elder tree is cold, and is not beneficial for a person to eat. If someone does eat it, the person will become weak. It is not much good as a medicine. The mushroom that grows on the willow is warm, and is good for eating. Let whoever has a pain in his or her lungs and whose chest is heavy cook this mushroom in wine, and add a little cumin and lard. Then let the person sip this broth and eat the mushroom itself. But also, when this mushrooms is eaten this way, it lessens heart pain and pain in the spleen since the heart suffers because the stomach, lungs, and spleen afflict it with bad humors. If you wish to take a purgative potion, take a fresh mushroom from a willow. Dry it in the sun or a warm oven and pulverize it. When you wish to take this potion, take some thorn apple, add a pennyweight of this powder to it, and a half pennyweight of milk from garden spurge. Mix these together,

and then take this potion, just as any other potion, fasting; it will purge you. For the powdered mushroom tempers the thorn apple and the garden spurge, and it searches out the bad humors in the person as if they were good aromas.

If a person has leucoma in the eye, let them dry the mushroom of the willow tree in the sun. Afterwards, when the person wishes to cure the leucoma, let them place the mushroom in water for a short time. Then shake out the water which it has soaked up. With a feather, streak this water on the eyelid, so that it even touches the eye itself a little. Do this for three or five nights when the person goes to bed; the person will be cured. The mushroom that grows on a pear tree is cold and moist. It neither harms nor benefits a person who eats it. But let a person whose head is scabby take a fresh mushroom from a pear tree, squeeze its juice into olive oil, and throw the mushroom out. Let them anoint the head with this oil; they will be cured. And let the person who has mangy nails take a mushroom from a pear tree as wide as the mangy nails, and dip it in ox bile, not cow bile. When the mushroom has been soaked through with the bile and placed over the nail, the nail will dry up on the inside. Let the person again dip it in the bile and put it on the nail a second time; the nail will grow beautiful. The mushroom that grows on the aspen tree is warm and slimy. No medicine is found in it.

CLXXIII. ASAFOETIDA

Asafoetida [*wichwurtz*] is more cold and humid than warm. Let a person who has a burning fever take asafoetida and twice as much basil, cook these in pure wine, and allow it to cool. Drink this daily in the morning, fasting, and at night when the person goes to bed. Let the person do this until he or she is well.

CLXXIV. ALOE

The juice of aloe [*aloe*] is warm and has great strength. If a person has strong daily fevers in the stomach, let them make a plaster with aloe on hemp cloth. Place this over the stomach and navel, and the fever will cease, for its odor strengthens the body inwardly. It also purges the same affliction in the head. Let whoever has a cough place the same plaster prepared with aloe on the chest so that the person can smell the odor through his or her nose; the cough will stop. But let whoever has ague take horehound juice or, if it is winter, take horehound powder, more aloe, and the most of licorice. Cook these in wine, strain it through a piece of cloth, and add hydromel. Any ague, except quartan, will be cured quickly. Let whoever is jaundiced put aloe in cold water and then drink it in the morning and when the person goes to bed. Let them do this three or four times; they will be cured.

Aloe

The juice
of aloe is warm
and has great strength.

CLXXV. Frankincense

Frankincense [*thus*] is more warm than cold, and its odor rises up even without fire. It clarifies the eyes and purges the brain. Therefore, take frankincense and pulverize it, add a little bit of wheat flour, and also egg white. Make this into a paste and dry it in the sun or in a warm oven. Afterward, place this near your nose. Its odor will strengthen a person, clarify the eyes, and fill the brain. But let whoever suffers from head pain so that they think their head is splitting place this paste on their temples

and tie it gently with a piece of cloth when they go to bed; the head pain will stop. And let whoever has qoutidian fevers take frankincense and spearmint and pound them together. Place this often over the navel, and tie it with a piece of cloth so that it is warmed up; the person will be cured, since the fevers torment the stomach and liver.

CLXXVI. *Myrrh*

Myrrh [*myrrha*] is warm and dry. If a person wishes to carry myrrh with himself or herself, let them first warm it in the sun or on a tile warmed with fire so that it melts a little. Then let the person hold it close, so that it is warmed by the flesh and sweat. It chases from the person phantasms, magic spells, and demonic invocations made with evil words and evil herbs. This will less likely hurt the person if he or she has not eaten or drunk magical things. Let whoever burns with desire streak this on the chest or stomach; the overabundance of desire flees, but it does not make the mind happy, but rather oppressed and heavy and sad. Therefore, let whoever has myrrh on himself or herself also carry gold with the impurities burned out because this makes the mind happy. When great fevers invade a person, if myrrh is then given to them to drink in warm wine, the desire is extinguished, but this makes them really dry and is, therefore, not of much benefit. It is not useful for anyone to eat this unless out of great necessity.

CLXXVII. Balsam

Balsam [*balsamon*] is of a royal nature, and is very warm and moist. It is of such a temperament that it ought to be used as a medicine with great caution so that it does not harm a person's strength, just as nobles ought to be venerated and feared so that they are not provoked to anger. Let whoever has great fevers in the stomach take a little balsam, add some olive oil and a greater amount of deer marrow than the oil, and make an ointment from these. Let the person rub this on the stomach; the fevers will leave. Let someone who is insane take the same ointment, rub it on the temples and neck so that it does not touch the top of the head or the brain, which would harm the person's strength. This restores the person's mind and good health. Let whoever has paralysis add a little balsam to paulinum or another good electuary, and then eat it. The paralysis will end. Dead bodies may be kept in balsam for a little while so that they do not rot. Also balsam juice should be feared by all natural things. They can be tempered correctly by it, but it can also easily dissipate them.

CLXXVIII. Honey

If a person who is fat and has thick flesh eats honey [*mel*] often, it prepares decay in the person. If a person who is thin and dry eats cooked honey, the person is harmed by it. If a person eats

the honeycomb wax, it makes them melancholy and thus harms them. It makes them heavy and thus increases their melancholy.

CLXXIX. Sugar

When sugar [*zucher*] is raw so that it is not useful to a person, dry it in the sun, or in winter, on a fiery stone. When it is dry, it refreshes a person who eats or drinks it. Let whoever suffers in the brain or chest and is so congested that they are not able to purge or cough up the congestion eat or drink this. It purges the person's mind and loosens the congestion in the chest.

CLXXX. Milk

Milk [*lac*] of cows, goats, and sheep is more healthful in the winter than in the summer because in the winter it does not draw into itself the variety of juices that it does in the summer. If healthy people consume it in the summer, it harms them only somewhat. If people are sick and weak, let them consume milk moderately. Nevertheless, if healthy people wish to consume milk in the winter, let them take the root of stinging nettle and dry and air it. Place this in the milk before they consume it because the bad humors that are in the milk are checked by the stinging nettle. If, however, sick and weak people wish to consume milk in the winter, let them boil it and

place dried stinging nettle in it. In the summer, it is not beneficial to place stinging nettle in milk since the nettle has humors and juice and greenness then. If it is placed in milk then, the milk is harmed by this fresh juice.

CLXXXI. Butter

The butter [*butyrum*] of cows is better and more healthy than the butter of sheep or goats. Let a person who is congested or has a cough or whose body is dry eat butter; it refreshes and makes them healthy inwardly. For a healthy person or one who has a moderate amount of flesh, eating butter is good and healthful. If a person, however, has fatty flesh on his or her body, let the person eat butter moderately so that the sick flesh does not become fatter.

CLXXXII. Salt

Salt [*sal*] is very warm and somewhat moist. It is useful to a person in many ways. If a person eats food without salt, it makes them lukewarm inside. If a person eats food with a moderate amount of salt, it makes them strong and healthy. However, if a person eats food with too much salt, it makes them dry inside and harms them. The salt then falls upon the lungs, like sand, and dries them out. Since the lungs need moisture, it harms and congests them. If salt falls on the liver, it also harms it somewhat even if the liver is strong and is able to withstand

the salt. All food ought to be salted so that the food has more flavor, which the salt brings out. Salt, however, that is dried on a fire is healthier than raw salt because the moisture that is in it is dried out. If a person eats it in moderation on bread or with other food, it is good and healthful.

Salt is like blood and like a flower of the waters. Therefore, it gives strength if used moderately. Used immoderately, it is like a flood or storm.

Crystallized salt has greater heat than other salt and has some moisture. It is useful to a person and for all medicines. If a little is added to medicine, it makes it so much better. It excels any other kind of salt, just as spices excel other herbs. If a person eats a little salt with some food or bread, and without any other condiment, it strengthens them, makes them healthy, and helps the lungs. If, however, it is eaten immoderately and without temperance, it debilitates and harms the lungs. For it exudes the very strong strength of the moisture of water and earth. Used moderately, its good warmth and strong powers strengthen a person; used immoderately, it destroys a person like a sudden flood. When a person, however, eats too much salt, it dries out the lungs and makes the good humors dry. The lungs and humors then need moisture, and thus the person is thirsty. If the person then drinks a great deal of wine in order to quench his or her thirst, this leads to sensuous behavior, as it did with Lot. As a result, it is more healthy and sane for a thirsty person to drink water rather than wine in order to quench his or her thirst.

CLXXXIII. VINEGAR

Wine vinegar [*acetum*] is beneficial to all foods when it is added in such a way that it does not overpower their taste, but rather that only a slight taste of vinegar is detected. Vinegar consumed in this way with a small amount of food purges a person's foulness and diminishes his or her humors and makes it right among the foods in the person. If, however, so much vinegar is added that it overpowers the taste of the food so that it tastes more like vinegar when it is eaten, this harms the person, because the heat of the vinegar cooks the other food powerfully and makes it so hard that the person can scarcely digest it. If a person has broken scrofula on his or her body, let them take the best vinegar, which lies on the top of the vinegar, and press the vinegar just as cheese is pressed. Allow it to dry and then reduce it to a powder. Place this powder on broken scrofula; it will dry out and be healed. If, however, the scrofula has not ruptured, it will dry when the best vinegar is placed over it and is tied with a piece of cloth. However, vinegar made from beer is not as good as that made from wine. It is lukewarm and weak, and easily causes fever. It is of little benefit for a person to eat it.

CLXXXIV. MERANDA

Let whoever wishes to make meranda [*meranda*] put little pieces of bread in wine, beer, or water. Let the bread soak up

the liquid sufficiently, and then have the person eat it, because bread steeped this way is soft and so much more pleasant and is able to be digested more easily. If a person merely dips the bread and eats it quickly before the liquid steeps it, the bread is heavy and constricts the insides and is not able to be digested easily. Meranda of wine is strong and makes the insides somewhat dry. It is not of much benefit or of much harm. Meranda of beer is healthier than meranda of wine because the juice of the bread is joined with its near relative, the juice of the beer. But meranda of water is healthier than meranda of beer because it is pleasant and soft in the person's stomach and is able to be digested more pleasantly and softly, just as soft food passes through more easily and without harm. But a person who has a cold stomach is not helped much by meranda because it cools the stomach all the more and hardens it somewhat. For those who have a weak and tender stomach, meranda does not help much because it weighs it down somewhat. Nevertheless, it diminishes mucus in the stomach and carries it away.

CLXXXV. Eggs

Eggs [*ova*] of any kind are colder than warm and are able to harm powerfully. They are harmful to eat since they are sticky and slimy, and are almost like poison. A person should not eat them since, if eaten, scrofula and the bad worms that eat a per-

son grow on the person easily. But it is possible to eat the eggs of domestic hens. Nevertheless, let them be eaten moderately because they are harmful to weak intestines, just like excessive and uncooked flour. They stick to the intestines like insipid matter and produce mucus and putrid matter in the stomach. A person who has healthy intestines will be able to overcome this. But nevertheless, let the person eat them moderately since they easily make a person sick. For a healthy person, soft eggs are better than hard, which cause pain in the stomach. For a sick person, neither soft eggs nor hard ones are good to eat. If a person who is sick wishes to eat eggs, let them pour a little water into wine and bring it to a boil in a small pan. Then break the eggs in the same water and throw away the shells. If cooked and eaten this way, they do not harm the person because the poison and foulness in them is cooked out by the fire. However, an egg cooked in a fire with its shell is better and more healthy to eat than an egg cooked in water with its shell, because the fire draws out the foulness through the shell. The water truly does not remove the foulness since some of the shell floats above it. Also, the yoke of the egg is better to eat than the white. A moderately hard yoke is more healthy to eat with food than a soft one. If anyone eats a raw egg, it harms the person greatly because it generates foulness. Goose eggs are harmful to eat unless they are cooked in some food. Duck eggs are bad to eat and harm a person, but they are more healthy and better than duck flesh because all the foulness in the duck remains in its flesh and does not pass fully into its eggs.

CLXXXVI. Spruce Pitch

Spruce pitch [*pix*] is very warm and is healthy in vessels in which it is drunk. If maggots eat a person, put spruce pitch over the place of the wounds and it will draw these worms into itself so that it is possible to extract them and pull them off. After the maggots have been removed, place spruce pitch on the wounds a second time. Do this until all the worms are removed. After the flesh has been purged of the worms, anoint the place with olive oil and other good ointments, and it will be healed.

CLXXXVII. Pine Resin

Pine resin [*hartz*] is lukewarm. A vessel in which it is placed is not healthy, because it torments the head and makes it stuffy.

CLXXXVIII. Sulfur

Sulfur [*sulfur*] is warm and attracts bad humors to itself when it is burned or cooked. It is not useful as medicine unless someone has had some poison or enchantment prepared, or if the person suffers delusions. If sulfur is burned, its smoke is so strong all things are weakened by it so that they are less able to do damage to people, just as where there are two evil companions, one exceeds the other in wickedness.

CLXXXIX. Lupine

Lupine [*vigbona*] is cold. Let whoever suffers in his or her intestines, so that it is as if the person swells up, reduce lupine to flour, add to this a little bread that has also been reduced to a powder, and add a little fennel seed or a little lovage juice. Let the person cook this with water as a food, and then eat some of it. Let them do this often and it will heal the sick intestines.

CXC. Chick-peas

Chick-peas [*kicher*] are warm and gentle, and are soft and pleasant to eat. They do not increase bad humors when they are eaten. Let whoever has fevers dry and cook chick-peas over burning wood; the person will be healed.

CXCI. Bitter Vetch

Bitter vetch [*wisela*] is cold and dry. When eaten, it excites fevers and makes the stomach cold. It is not very suitable as medicine.

CXCII. Vetch

Vetch [*wichim*] is cold. It is not beneficial for a person to eat, but it does not harm animals much. However, if a person's flesh

Chick peas

are warm and gentle.

Bitter Vetch

is not very suitable

as a medicine.

bubbles between the skin and the flesh, as if it were harmed by impetigo, let the person take vetch and cook it in water. Then place it warm upon the same place, and the erupting impetigo, which began to grow from depraved humors, will vanish.

CXCIII. Millet

Millet [*milium*] is cold. It is not useful to eat because it does not augment a person's flesh, and it does not contribute to his or her strength. But it fills a person's stomach with puffiness and lessens hunger. It does not have a refreshing taste. It also makes a person's brain watery and the stomach lukewarm and slow. It incites a storm in the humors that are in a person. It is nearly like a useless field herb, and is not healthy for a person to eat. But let whoever suffers in the lungs pulverize millet warmed on a fiery stone, add twice as much powdered hart's-tongue fern, and eat it often with a mouthful of bread, fasting or eating; the person will get well.

CXCIV. Flaxseed

Flaxseed [*semen lini*] is warm and is not beneficial to eat. But let whoever suffers pain in the side cook flaxseed in water and dip a linen cloth in that warm water. Let the person frequently place the cloth, without the seed, over his or her side, and that pain, although it is somewhat serious, will be moderately re-

duced and lessened. Also let whoever suffers pain in the side take flaxseed and a little less gum Arabic, so that the flaxseed exceeds the gum Arabic by four parts. Let the person cook these, like glue, in a frying pan. Then pound mistletoe from a pear-tree to a juice in a mortar so that there is more of this juice than there is of the previously mentioned gum Arabic. Put more deer marrow than the gum or pear-tree juice into the pan with the flaxseed and gum, and bring it to a boil. If the person does not have deer marrow, then add the tallow of a bull in the same way. Strain this through a cloth sieve, completely perforated, and put it in a new earthen vessel, coated with wax. Anoint the side where the pain is, often, and while the person is near a fire. Also, let whoever has been burned by fire anywhere on the body vigorously cook flaxseed in water and place it warm on the place where the burn is; it draws out the burn.

CXCV. Costmary

Costmary [*balsamita*] is more warm than cold. If someone's knowledge and understanding are lost from many and diverse thoughts so that the person is turned into a madman, let the person take costmary and three times as much fennel and cook them together in water. With the herbs removed, let the person frequently drink the same water cold. Let them avoid dry foods, but let them eat good and delicate foods that furnish them with good blood. But also let the afflicted person eat

semolina porridge made with either butter or lard, but not with oil since oil fills the brain and attracts phlegm. Do not let them drink wine because it greatly dissipates the humors already dissipated in them. And do not let them drink plain water because it leads the understanding into great insanity. However, let them drink the previously mentioned potion and beer, and then cover his or her head with a cap or piece of felt made from pure wool so that it gently and slowly warms the head. Let a person who has eaten or drunk poison take equal weights of costmary, rue, and betony. Pound them in a mortar and squeeze out their juice. Then mix twice as much purgative juice into the previous juice, strain this through a piece of cloth, and drink it while fasting. When the person drinks this, let them sit in a warm place so that they are not cold because it is very dangerous for the person to be cold at this time. After drinking this, let the person also immediately drink a potion made with honey. They will either vomit the poison they have consumed or will pass it through the backside, and they will be freed from its effects.

However, let a person who has lice pound costmary with fat and mix this together. And then let them rub it around the head and armpits; the lice will die. Just as costmary resists poison, so also it counters lice.

Also, let a person who begins to suffers from leprosy cook costmary in water, add enough lard, and prepare it as a food. Eat this often and the leprosy will flee. Let whoever suffers

from a tertian fever take equal amounts of costmary and butterbur, three times as much radish as there is of the other two, and cook these in wine. Strain this through a piece of cloth. Then take twice as much cloves and a third as much ginger as there is of the previous plants. Reduce these to a powder and make a pure drink from this and the previous wine that was filtered. Let the person use this at the beginning of the fever for nine consecutive days so that it can be the most help.

CXCVI. Stutgrass

The smaller variety of stutgrass [*stutgras minora*] has a cold and weak nature. It prepares sick humors in weak people, and brings melancholy. It is difficult to digest and harmful for a person to eat since its greenness is evil.

CXCVII. Storax

Storax [*stur*] is more cold than warm. Eating it does not benefit a person much, but it does not harm much either. By itself, it has no powers and is useless, but added to other herbs, it helps somewhat to expel certain useless humors.

CXCVIII. Prickly Lettuce

(See section XCI above.)

CXCIX. SKIRRET

Skirret [*gerla*] exists warm and dry. Eaten moderately, it does not help or harm much. But if a person eats a great deal of it, its warmth and dryness stir up fevers and harms the intestines. But let whoever has weak skin on the face so that it splits easily take skirret and pound it in a mortar. Add some oil and anoint the face with this when the person goes to sleep. Do this until the face is healed.

CC. PARSNIP

Parsnip [*pastinaca*] is cold. It is a food for a person, but it does not benefit or harm the health much. When eaten, it only fills the person's stomach.

CCI. BORAGE

Borage [*borith*] is warm and moist. Let whoever's eyes are cloudy break borage into pieces, smear this on a piece of red silk cloth, and put this on his or her eyes at night. Do this often; the cloudiness of the eyes will flee. It is not harmful if some of this ointment touches the inside of the eyes. If the piece of silk cloth is white or green, let the person put borage juice on it and then smear it on felt. Place this around the entire neck, over the back of the head and right up to the ears, but

Borage

Let whoever's eyes are cloudy

smear borage on a piece of red silk cloth,

and put this on his or her eyes at night.

not over the ears; tie it. Do this often and ringing in the ears will stop. Also if anyone suffers from a congested chest, let the person mix some borage with wine. Drink this, although moderately, and the bad humors that cause the suffering in the person's chest will flee. But also, if anyone suffers internally from intestinal ulcers, let the person take wheat bran and warm it in a small dish with borage. Put this on a piece of cloth and place it warm over the entire stomach and navel; the person will be cured.

CCII. Spike Lavender

(See section XXV above.)

CCIII. Common Houseleek

Common houseleek [*semperviva*] is cold, and is not useful for a person to eat because of its rich nature. If someone is so deaf that he or she cannot hear, let them take the milk of a woman who has just given birth to a son, when it is ten or twelve weeks after the birth of the son, and add a little houseleek to her milk. Put three or four drops into the ear. The person who always allows this to be done will receive his or her hearing back.

CCIV. Bryony

(See section XLV above.)

CCV. Female Fern

Female fern [*polypodium*] is warm and dry. If a person suffers in the intestines and is lean and is not very sick, let them take female fern and add a third as much sage to it. Pulverize these and eat this powder; the bad humors will diminish. But if the person is very ill, let them cook wine, with honey added, over a fire. After straining this and letting it cool, add some of the

previously mentioned powder to it and drink it. If a person has healthy intestines, but is fat, do not let them eat this powder nor drink this potion because it will weaken their healthy humors.

CCVI. Lady's-thistle

Lady's-thistle [*vehedistel*] has coldness, which is from the dew, and is very useful. If someone has a stitch in his or her heart, or suffers in some other members, let the person take lady's-thistle and a little less sage. Reduce these to a juice in a little water. At the time the stitch torments the person, drink this, and they will be better.

CCVII. Ficaria

Ficaria [*ficaria*] is cold and humid. Let a person who suffers burning fevers cook ficaria and twice as much basil in pure wine and let it cool. Drink some of this wine every day, fasting, and at night when the person goes to bed. Let the person do this until he or she is healed.

CCVIII. Woad

Woad [*weyt*] is cold and its coldness is very sharp. Let whoever suffers from any sort of palsy, no matter how strong, cook woad

vigorously in water, strain this through a piece of cloth, and throw out the herbs. Then place vulture fat and half as much deer tallow in that water, cook all this together, and make an ointment. Let the person anoint himself or herself with this often; the palsy will cease.

CCIX. Primrose

Primrose [*hymelsloszel*] is warm and has all its greenness from the sharpness of the sun. Certain herbs are strengthened mainly by the sun, certain others by the moon, and certain others from the sun and moon together. But this herb takes its powers mainly from the strength of the sun and hence checks melancholy. When melancholy rises up in a person, it makes the person sad and turbulent in his or her moods. It makes them pour forth words against God. Airy spirits see this, rush to the person, and through persuasion many times turn them toward insanity. Let the person place this herb on the flesh, near the heart, until it warms them up. The airy spirits who wear the person out will cease to torment them because they dread the strength that this herb takes from the sun.

Let a person who is oppressed by bad humors in the head, so that the understanding is gone, take this herb, shave his or her head, and place it on top of the head. Tie it with a piece of cloth. Let them do the same thing on the chest. Leave this for three days; the person's understanding will return. Let the

person who suffers from palsy in the entire body put primrose in a drink until it takes its taste. Drink this often, and they will be cured.

CCX. Butterbur

Butterbur [*bufflatta major*] is cold and humid, and grows strongly because of this. When placed over ulcers, it draws out bad humors into its sharpness and coldness. Let a person who has scrofula that has not ruptured yet on the body break a piece of this herb, as wide as the scrofula, close to the stalk. Throw the rest out. Smear honey on the part retained, and put it on the scrofula for three days and nights. When the herb has dried out, let the person do this again in the same way; the scrofula will begin to get smaller. However, on the fourth day, let the person moisten wheat flour with honey and mix them together. First place columbine over the scrofula and then place the honey mixed with the flour over that. Do this daily for nine days or more until the scrofula vanishes.

CCXI. Coltsfoot

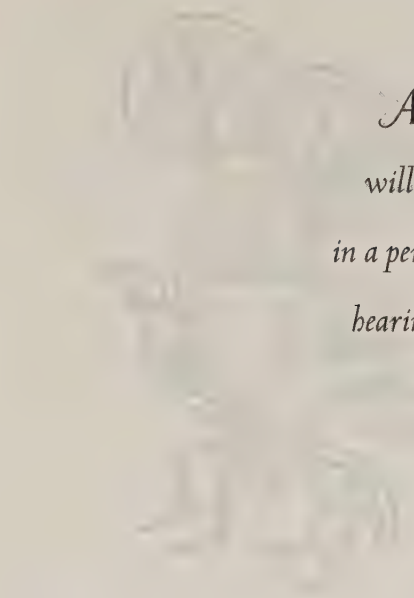
Coltsfoot [*bullflatta minor*] is warm. If a person has eaten various foods immoderately and his or her liver is injured and made hard, let them make an incision into coltsfoot and into twice as much plantain root, and insert the mush from mistle-

toe from a pear tree in a little less amount than the coltsfoot. Let the person bore through the cuttings with an awl or some other small instrument, and then place the cuttings in pure wine. But also, put in the wine the pea or bean-like swelling, about the weight of a penny, that has grown on a walnut leaf or twig. Then let the person drink this wine just as it is, uncooked, fasting or eating, and the person will be cured.

CCXII. ASARUM

Asarum [*asarum*] exists warm and dry, and has the same powers as spices. Its greenness is gentle and useful. Let a person who languishes for a long time and whose flesh is weak drink this in heated water. Let the person eat asarum frequently, cooked, either in a relish, or with meats, or with cakes. It is very beneficial since its juice heals a person inwardly. If someone makes lye with it, and frequently washes his or her head with it, the infirmities will flee from the head because of its good powers; this prevents the person from getting sick. But also if someone's head is worn out with bad humors, like vapors, so that the ears ring somewhat with the sound as if they had water in them, let the person boil asarum in warm water, squeeze out the water, and place it warm over the head. The good powers in this herb will lessen the vapor in the person's head, and the hearing will be opened.

Let a person who suffers pain in or around his or her chest,



Asarum

will lessen the vapor
in a person's head, and the
hearing will be opened.

or who has internal ulcers, place cooked and warm asarum around the chest while in a bath. Its gentle strength, tempered with the gentle water, will make them better. Also, let a person who suffers a certain pain in the lungs so that it afflicts the whole throat and causes hoarseness, take asarum, of course when the pain first begins, a little more basil, even more humela, and three times as much water as the herbs. When these have been cooked, strain this through a piece of cloth. Then take as much nutmeg as the person can hold, a third as much galingale, and twice as much mistletoe from a pear tree as the

nutmeg. Pound these into a powder, and cook this with the best wine in a new pot so that the wine exceeds the powder by a third. With a little honey added, boil the same powder in the same wine in the same pot again. Then add the water in which the asarum and herbs were cooked, so that there is twice as much wine as water. Let the person drink a little of this before a meal. After a meal, however, let the person drink as much of this as he or she can in one draft, warming it first with a fiery poker. The warmth of the asarum takes away the foulness of the lungs; the coldness of the basil enriches the lungs and makes the person sad; and the coldness of the humela will also purge the lungs. These herbs have been tempered in the water heated in the way mentioned above. The heat of the nutmeg and the heat of the galingale will have been tempered by the coldness of the mistletoe, strengthened by the heat of the wine and water, and altered by the fiery poker. This will preserve the lungs so that there is neither any defect nor any overrichness. When all these things have been tempered likewise, as previously mentioned, the lungs retain a just moderation.

CCXIII. Mountain Parsley

Mountain parsley [*birceswurtz*] has a sharp warmth and is also moist. Therefore, by its sharpness, coldness, and moisture, it checks all the evils that spring up from the unjust warmth and cold and moisture in parsley.

CCXIV. Scammony

Scammony [*scampina*] has a sharp and bitter and useless cold in it. It brings a certain destruction and has the nature of useless herbs. When doctors wish to make their potions quick and to speed them up, they add scammony. It expels both healthy and sick humors from a person by its useless cold and by its nature. But if given to a person to eat or drink plain and untempered, it cuts the person's intestines inwardly. It leads out the vital as well as the deadly humors and sends the body into destruction.

CCXV. Water Lily

Water lily [*nimphia*] is cold and uncultivated. It is just like a useless herb and produces neither much benefit nor much harm.

CCXVI. Marse's-tail

Marse's-tail [*catzenzagel*] has neither perfect warmth nor perfect cold, but is lukewarm. It springs from the bad humors of the earth, and brings no strength to the person who eats it. But nevertheless, if someone prepares it in a way that flies taste it, they will die from its lukewarm and bad humors.

CCXVII. Zugelnich

Zugelnich [*zuglenich*] is warm and excites desire in a person. Its powers are somewhat useful against leprosy and palsy, but its warmth, which brings desire to a person, depresses its powers so that it is not much good against these.

CCXVIII. Psaffo

Psaffo [*psaffo*] has tempered cold and is useful. It grows in weak warmth. If its juice is added to an ointment or potion, it makes them more useful.

CCXIX. The Plant on Which Blueberries Grow

The plant on which blueberries [*rifelbere*] grow has neither strong warmth nor strong cold, and is not very helpful for the body. However, its fruit is cold, but nevertheless has a certain affinity to blood since it springs from that air that nourishes blood, whence also it provokes menstruation. Truly, a person who eats its fruit is neither helped much nor harmed much.

CCXX. Duckweed

Duckweed [*merlinsen*] exists cold. It has no great powers unless it is added to other strong things. If it is added to these, it lessens the useless humors in a person.

CCXXI. Cattail

The plant on which cattail [*dudelkolbe*] grows is more cold than warm. It is not beneficial to a person as medicine because its juice is thick and slimy.

CCXXII. St. John's Wort

St. John's wort [*hartenauwe*] is cold and is good in the fodder of animals. It is, however, not beneficial to a person as medicine because it is uncultivated and neglected as an herb.

CCXXIII. Thyme

Thyme [*thymus*] is warm and dry. If someone adds thyme to good herbs and condiments, it carries off the foulness of the person's suffering with its warmth and strength. If it is not combined with other herbs and condiments, it perforates ulcers with its strength and does not heal them if placed over them. Let whoever has leprosy season this herb with other

Thyme

The greenness of thyme

carries away the storminess in the eyes.

good herbs and condiments. Rub this on any type of leprosy, and it lessens the foulness of the leprosy with its warmth and strength. Take thyme and some of the earth around its root, and make it boil in a fire. Let the person prepare a sauna bath. Let them also cook the thyme with the earth sticking to it in a cauldron with water. Use this often in the sauna, and the warmth and dryness of this herb heated with its dry earth, as mentioned above, lessens the bad humors, unless God does not wish it. But if someone is worn out with palsy or with a stitch or by that disease that so wears out his or her members as

if they were corroded or eaten, take sage, twice as much tithymal, three times as much thyme as the tithymal, and cook these in water. Then add goat tallow, and twice as much old fat, and make an ointment. While near a fire, let the person anoint the place where he or she suffers with this ointment. The warmth of the sage and the warmth of the tithymal with the thyme, tempered with the added pleasantness of the warm water, along with the warmth of the goat tallow and old fat, lessen the unjustly warm and cold humors of the previously mentioned pain. The same ointment also kills lice on a person, if the person rubs himself or herself with it. If blood and water are held beyond measure in a person's eyes because of old age or some other illness, let them stare at green thyme for a long time until the eyes are damp, as if from crying. This makes the person's eyes pure and clear because the greenness of that herb carries away the storminess in the eyes.

CCXXIV. Aloe

The herb aloe [*aloe*] is warm. Let a person who has serious ulcers, that is scabies, on his or her body take this herb, cut some incisions in the aloe with a knife or another small instrument, and pour the mush into the ulcer. Also, put this in pure wine. And put in the wine the pea or bean-like swelling, about the weight of a penny, that has grown on a walnut leaf or twig. Then let the person drink this wine just as it is, uncooked, fasting or eating, and the person will be cured.

CCXXV. Plionia

Plionia [*plionia*] is cold. Let a person who is frequently worn out by palsy from gout, or who is agitated, pound the root of plionia moderately and place it in wine so that it takes its flavor. Let the person drink this at night when he or she goes to bed; the person will be better.

CCXXVI. Cockscomb

Cockscomb [*rasela*] has a sudden warmth. If worms eat the flesh of a person or animal, let the person put salt in the juice of cockscomb and put it on the place where the worms are harming the flesh. The worms will die completely.

CCXXVII. Dorth

Dorth [*dorth*] is warm. If someone has deep and bad scabies on his or her head, let them reduce dorth to powder and mix it with old fat. Rub this on the scabies often and the foulness with diminish.

CCXXVIII. Thistle

Thistle [*cardo*] is warm. Let whoever has eaten or drunk poison pulverize the head, root, and leaves of thistle. Consume this

Basil

Let whoever has palsy of
the tongue put basil under the tongue;
the person's speech will return.

powder often either in food or drink; it will expel the poison. If someone has a rash on the body, let the person mix this powder with fresh fat and then anoint himself or herself with it; the person will be healed.

CCXXIX. Danewort

Danewort [*ebulus*] is cold and moist, and is contrary to the nature of a human so that if a person eats some of it, it is dangerous to the person. But if there is a sound in someone's head, like rushing water, let them place danewort, cold, around his or her

head; the person will be better. And if someone has mangy nails on the fingers or feet, let the person frequently place the fruit that grows on danewort on the nails, and tie it. The nails will be purged or will fall off and others will grow new.

CCXXX. Basil

Basil [*basil*] is cold. Let whoever has palsy of the tongue so that he or she is not able to speak put basil under the tongue; the person's speech will return. But also let whoever has strong fevers, either tertian or quartan, cook basil in wine, add honey, and strain it. Let the person drink this often, both eating and fasting, and at night; the fevers will cease.

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the race, nature, customs, and ways of humans. For the earth has many useful herbs that reach out to people's spiritual needs."

Whether read for the sheer enjoyment of Hildegard's earthy, appealing voice ("Let a man who has an overabundance of lust in his loins cook wild lettuce in water and pour it over himself in a sauna") or for its encyclopedic and often still relevant understanding of natural health, *Hildegard's Healing Plants* is a treasure for gardeners, natural healing enthusiasts, and Hildegard fans everywhere.

Bruce W. Hozeski, founder of Hildegard studies in the United States, is translator of *Hildegard von Bingen's Mystical Visions* and teaches at Ball State University in Muncie, Indiana.

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Natural Healing from *Hildegard's Healing Plants*

CUMIN

"Let a person who wants to eat cooked or dry cheese without suffering any pain put cumin on it and then eat it."

SAGE

"If a person abounds in an overabundance of phlegm or has a stinking breath, let them cook sage in wine, strain it through a piece of cloth, and then drink it often."

LEEK

"If a man eats it who was healthy in his genital nature, he would be on fire with desire, just as if he were crazy."

BARLEY

"Let whoever has hard and rough skin on his or her face, which is led easily into roughness by the wind, cook barley in water. Then let that person wash his or her face softly with that water strained through a piece of cloth and cooled moderately. The person's skin will be smooth and soft, and have a fine color."

FENNEL

"If a pregnant woman labors much in childbirth, let someone cook pleasant herbs, such as fennel and asarum, in water . . . squeeze out the water, and place them while they are warm around her thighs and back . . . so that her pain and her closed womb is opened more pleasantly and easily."

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